### PAUL'S EPISTLES & ACTS

### **RALPH SADLER**

## Wipf and Stock Publishers Bible Versions Reproduction Series: Volume #52

#### THE GOSPEL OF THE APOSTLE PAUL

PAUL'S EPISTLES AND THE ACTS OF THE APOSTLES

By: Ralph Sadler

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The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures... to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, "'Variety of Translations is profitable for the finding out of the sense of the Scriptures.'" "Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the Bible Versions Reproduction Series has been inaugurated.

William E. Paul, Editor, Bible Versions and Editions; Don Heese, Journal Production Manager; Sid Ohihausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction.\*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

> Graham Maxwell (Charter Member #12)

\*additional versions supplied by: Bill Chamberlain

#### Biographical Sketch of Ralph Sadler

The earliest published translation effort of Ralph Sadler "printed for private circulation" was the anonymous *The Apocalypse of St. John; done into Modern English. With Explanatory Notes and Translations from the Septuagint. By the Author of Vox Clamantis* (London, 1891). This was apparently Part I of a work titled *The Veil Lifted* which also contained translated selections from Job, Zechariah, Ezekiel and Daniel (not known if other parts were published).

The most comprehensive work of Sadler was The Gospel of Paul the Apostle. Being an Attempt to Render into Modern English the Principal Writings of St. Paul and the Contemporaneous Narrative of his Trusty Companion Luke the Beloved Physician (London, 1892). This work omits the pastoral letters of Timothy and Titus. Sadler's name appears at the close of the Preface as "translator." Several of Sadler's are said to be written "By the Author of Vox Clamantis," apparently a pen name.

Sadler claims in his Preface that "all the translations of these works, from the Latin Vulgate downwards, are lamentably inadequate, and indeed positively misleading." He further states that because of this deficiency Paul's writings are "sadly misunderstood." He then cites several examples of incorrect translations in the KJV. Paul's writings are presented in chronological order. Footnotes call attention to both Biblical and non-Biblical cross-references. Tischendorf's 3<sup>rd</sup> edition is the Greek text used.

Sadler later produced anonymously The Book of the Prophet Daniel (London, 1895); The Book of Ayub: Known in the West as Job (London, 1897); Hosea (London, 1898). In 1898 he produced, under his own name, Malaki, My Angel. The Last Book of the Hebrew Canon. Rendered Afresh from the Original (London, 1898). This work also included Psalms 2 and 19.

Sadler published commentaries on each of the four Gospels, based on the King James Version.

— William E. Paul, Editor Bible Editions & Versions

# THE GOSPEL OF PAUL THE APOSTLE.

Being an attempt to render in modern English the principal writings of St. Paul, and the contemporaneous narrative of his trusty companion, Luke the beloved physician.—By the Author of Vox Clamantis.

But I certify to you, brethren, that the gospel which was preached of me is not of man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—GAL. 1. 11, 12, A.V.

1892.

JAMES NISBET & CO.,

#### ERRATA.

```
page 15, footnote 1, for bowels read vitals.
EPHESIANS .....
                                       6, for derivation read derivative
                         20,
Corinthians (A)
                         61, line 21, for £200 read £2,000.
                         18, footnote 2, for bowels read vitals.
              (B)
                                       1, line 3, for all-subservient read
PHILIPPIANS .....
                        all subservient.
                   page 13, footnote 1, line 2, for of games read
Colossians .....
                        or games.
Apostolic Doings, Introduction, page iv., footnote, for Introduction
                        read the opening words of the epistle itself.
                    page 20, line 4, for saying read things.
                          23, ,, 3, for them read Stephen.
                        59, " 1, omit shall.
                          73, ,, I, for possible to receive read possible
               ,,
                        for us to receive.
                          83, footnote 2, last line but one, for februm
               ,,
     "
                         read febrem, and for climatans read clamitans.
                      " 107, footnote, for unwilling read unwitting.
                                       4, for Alfred read Alford.
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Greek scholars are begged to accept the writer's apologies for any typographical errors which they find in the printing of Greek words. As they will correct them without difficulty, it seems unnecessary to notice them more formally. At the same time, the writer will be glad to receive any criticisms on his translations which they may care to send him; and should the work reach a Second Edition he will endeavour to utilise them where possible.

#### PREFACE.

What was the Gospel of St. Paul to which he alludes in the terms quoted above? This is a question which cannot fail to be of the deepest interest and most tremendous importance to all who regard him as the Apostle of the Gentiles.

It is assuredly to be learned, so far as it can be learned from books, by the study of St. Paul's own writings and the book commonly called in English the Acts of the Apostles.

Unfortunately all the translations which have been made of these works, from the Latin Vulgate downwards, are lamentably inadequate, and indeed positively misleading. And the conviction that this was so, and consequently that the teachings of St. Paul are sadly misunderstood, led the writer to study his writings in the original, and to attempt the translations contained in this volume; which include all St. Paul's epistles except the three pastoral letters to Timothy and Titus.<sup>1</sup>

So sweeping an assertion should be supported by instances which can readily be tested as a preliminary to further investigation, and the writer begs to point to the following in support of what he says.

Coloss. iii. 13 the word  $\mu\rho\rho\phi\dot{\eta}$  occurs, rendered in a.v. quarrel, with marginal reading complaint, which latter word is retained in R.v. with no marginal alternative. On consulting Liddell and Scott's Lexicon, however, no shadow of any such meaning will be found.

It should perhaps be explained that the epistle to Hebrews is not included, owing to the writer's firm conviction that St. Paul did not write it. What can be said about its authorship has been said at considerable length by Dean Alford, who himself begins with Origen's brief remarks on the subject; to which, as the worthy Dean remarks, little can be added; and who evidently was of the opinion that it was wrongly ascribed to St. Paul.

iv PREFACE.

The word means form, shape, and, like the Latin forma, was very common in the sense of beauty, comeliness, which is undoubtedly the sense in which St. Paul here uses it.

Another instance is the word  $\beta \hat{\eta} \mu a$ , which occurs several times in St. Paul's writings as well as in St. Luke's narrative. It is rendered in A.v. and R.v. by throne, judgment-seat. On consulting the lexicon, however, it will be found that the word really means a rostrum, or pulpit, i.e. a raised platform to speak from, either in addressing a public assembly or pleading in a law-court. The word, in fact, has no English equivalent, and the passages in which it occurs have therefore to be paraphrased rather than translated. To paraphrase them, however, without altering the sense, it is absolutely necessary to keep the real meaning of the word in mind; and some of the passages in which it occurs are of such grave import as to render an adequate understanding of them most momentous. In the endeavour to elucidate them the word has been made the subject of an Excursus which will be found at the end of this volume.

Many other instances might be given where St. Paul's intention appears to the writer to have been missed completely, but he can only hope that scholars will judge for themselves and put him right where he has fallen into mistakes. An Italian proverb hints that Translator and Traitor are almost synonyms, and while the writer has done his best to supply a correct and readable translation of his-author, and to elucidate his meaning, where it seemed obscure, by means of footnotes and translations from the version of the Scriptures used and quoted by St. Paul, commonly called the Septuagint, he is not so vain as to suppose that he has surmounted every difficulty at a single bound, and can only hope that his work will be serviceable in directing the attention of scholars to the matter, and preparing the way for something better than the translations which now pass current.

The order in which the different works will be found in this volume is an unusual one, and may need some apology. They are, in fact, arranged in the order in which they were taken up. This, indeed, would not be any apology for an objectionable arrangement, but as they were taken up pretty nearly in the order in which they were originally written, there seems to be no reason why that order should not be retained. The only important exception to chrono-

logical order is the Epistle to Ephesians, which appears to have been, as it is generally represented, intended for other churches as well as the Ephesian Church, and is of such a catholic nature that it may be read without much reference to the particular circumstances of its writing; and it forms an admirable continuation of the more elementary teaching contained in the two letters to Thessalonians, after which it stands in this volume.

It may well be also that the letter to Romans was written in point of time after the two letters to Corinthians, but here no particular advantage would result from an alteration of the usual order, and moreover the letter to Romans may be studied advantageously before taking up those to Corinthians.

The order in which the translations are arranged then is as follows:—

St. Paul's Epistle	To Thessalonians (A).		
73	To Do. (B).		
"	To Ephesians.		
**	To Romans.		
3)	To Corinthians (A).		
**	To " (B).		
	To Galatians.		
» ·	To Philippians.		
**	To Colossians.		
<b>&gt;</b>	To Philemon.		
St. Luke's narrative	Apostolic Doings.		

Most of the translations are followed by an Appendix, containing some translation from another part of Scripture, or other matter intended to illustrate or elucidate the preceding epistle; some of them are preceded by introductions with the same object.

Cross references will often be found in the foot-notes whether to St. Paul's own writings or to other passages of Scripture. In the foot-notes also will be found occasional passages from English writers, sometimes in prose but more often in verse, where these seemed calculated to elucidate or illustrate the writer's intention. The text followed is the revised text of Constantine Tischendorf, third edition.

The translator is, of course, largely indebted to Dean Alford

and to other students of St. Paul's writings, whose work he has systematically referred to when reference seemed appropriate. He here begs to tender them his grateful acknowledgments and thanks, as well as to Robert Browning, a fragment from whom follows by way of further introduction to the volume.

RALPH SADLER.

#### SAUL.

#### I.

Said Abner, "At last thou art come! Ere I tell, ere thou speak, "Kiss my cheek, wish me well!" Then I wished it, and did kiss his cheek.

And he, "Since the King, O my friend, for thy countenance sent, "Neither drunken nor eaten have we; nor until from his tent

"Thou return with the joyful assurance the King liveth yet,

- "Shall our lip with the honey be bright, with the water be wet.
- "For out of the black mid-tent's silence, a space of three days,
- "Not a sound hath escaped to thy servants, of prayer nor of praise,
- "To betoken that Saul and the Spirit have ended their strife,
- "And that, faint in his triumph, the monarch sinks back upon life.

#### II.

- "Yet now my heart leaps, O beloved! God's child with his dew
- "On thy gracious gold hair, and those lilies still living and blue
- " Just broken to twine round thy harp-strings, as if no wild heat
- "Were now raging to torture the desert!"

#### III.

Then I, as was meet,

Knelt down to the God of my fathers, and rose on my feet,
And ran o'er the sand burnt to powder. The tent was unlooped;
I pulled up the spear that obstructed, and under I stooped;
Hands and knees on the slippery grass-patch, all withered and gone,
That extends to the second enclosure, I groped my way on
Till I felt where the foldskirts fly open. Then once more I prayed,
And opened the foldskirts and entered, and was not afraid

But spoke, "Here is David, thy servant!" And no voice replied. At the first I saw nought but the blackness; but soon I descried A something more black than the blackness—the vast, the upright Main prop which sustains the pavilion: and slow into sight Grew a figure against it, gigantic and blackest of all.

Then a sunbeam, that burst through the tent-roof, showed Saul.

#### IV.

He stood as erect as that tent-prop, both arms stretched out wide,
On the great cross-support in the centre, that goes to each side
He relaxed not a muscle, but hung there as, caught in his pangs
And waiting his change, the king-serpent all heavily hangs,
Far away from his kind, in the pine, till deliverance come
With the spring-time,—so agonized Saul, drear and stark, blind and
dumb.

#### V.

Then I tuned my harp,—took off the lilles we twine round its chords

Lest they snap 'neath the stress of the noontide—those sunbeams like

swords!

And I first played the tune all our sheep know, as, one after one, So docile they come to the pen-door till folding be done. They are white and untorn by the bushes, for lo, they have fed, Where the long grasses stifle the water within the stream's bed; And now one after one seeks its lodging, as star follows star Into eve and the blue far above us,—so blue and so far!

#### VI.

-Then the tune, for which quails on the cornland will each leave his mate

To fly after the player; then, what makes the crickets elate
Till for boldness they fight one another: and then, what has weight
To set the quick jerboa a-musing outside his sand house—
There are none such as he for a wonder, half bird and half mouse!
God made all the creatures and gave them our love and our fear,
To give sign, we and they are his children, one family here.

#### VII.

Then I played the help-tune of our reapers, their wine song, when hand

Grasps at hand, eye lights eye in good friendship, and great hearts expand

And grow one in the sense of this world's life.—And then, the last song

When the dead man is praised on his journey—" Bear, bear him along "With his few faults shut up like dead flowerets! Are balm seeds not here

"To console us? The land has none left such as he on the bier.

"Oh, would we might keep thee, my brother!"—And then, the glad chaunt

Of the marriage,—first go the young maidens, next, she whom we vaunt

As the beauty, the pride of our dwelling.—And then, the great march Wherein man runs to man to assist him and buttress an arch Nought can break; who shall harm them, our friends?—Then the

chorus intoned

As the levites go up to the altar in glory enthroned. But I stopped here: for here in the darkness Saul groaned.

#### VIII.

And I paused, held my breath in such silence, and listened apart;
And the tent shook, for mighty Saul shuddered: and sparkles 'gan dart

From the jewels that woke in his turban at once with a start All its lordly male-sapphires, and rubles courageous at heart. So the head: but the body still moved not, still hung there erect. And I bent once again to my playing, pursued it unchecked, As I sang,—

#### A TRANSLATION OF

### TWO ANCIENT EPISTLES

ADDRESSED TO

#### CERTAIN INHABITANTS OF

### THESSALONICA

IN

### MACEDONIA, CIRCA A.D. 54

The writers appear to have been followers of a certain Nazarene Jew, who was held in such detestation by his countrymen that they insisted on his death, which sentence was carried out by Pontius Pilate, the Roman Governor at Jerusalem, who had him crucified because of the hatred his countrymen manifested towards him, although he repeatedly stated that he found no fault in him. Many of his followers were subsequently put to death for no other cause than the hatred they aroused among their fellow countrymen in various parts of the world. Yet there appeareth naught in the tenets they professed to excite hatred among men; rather they appear to have abounded in good will towards all, and it will be observed that the writers of these epistles specially warn their correspondents to work for their own living, not to return evil for evil, and not to be busybodies in the affairs of others.



#### TO THESSALONIANS (A)

PAUL and SILAS and TIMOTHY to the Assembly<sup>1</sup> of Thessalonians in God the Father and the Lord Jesus Christ, Grace to you and Peace.

- 2. We give thanks to God continually concerning you all, calling you to remembrance in our prayers, incessantly remembering your work in the faith, and your toil in the love, and your patience in the hope of our Lord Jesus Christ before our God and Father. For you know, brethren, beloved of God, your election, how our message of good came to you not in word only but also in power, and in Holy Spirit, and in much assured conviction: as also you know what sort of men we were found among you with your co-operation, and you became imitators of us and of the Lord, having received
- <sup>1</sup>  $d\kappa\kappa\lambda\eta\sigma f\alpha = a$  calling out, and was used in classical Greek to denote an assembly of the citizens summoned by the town crier.
- <sup>2</sup> Apparently meaning that in their prayers they brought them up for remembrance and blessing before the Almighty. That this may be done effectually it is necessary that those remembered should co-operate. Compare 1 Tim. ii. 1.
- 3 μιμητής = an imitator, copyist; English derivates mime, mimic. If you wish to speak French, mimic a Frenchman; there is no other way. Messieurs les Anglais parlent ordinairement très mal le français, par ce qu'ils ne veulent en acquèrir ni la prononciation ni la façon de parler. Chaque langue a ses sons particuliers, qu'il faut imiter exactement. Par exemple. Il faut apprendre à r-r-rouler les R, à siffler les S, et quelquefois les T, comme dans le mot acquisition, et prononcer l' U court—c'est à dire si l'on veut parler français et ne pas faire toujours de mauvaises traductions de sa langue indigène.

the word in much contrition<sup>1</sup> with joy from the Holy Spirit, so that you became a model to all those who believe in Macedonia and in Achaia. For from you is sounded forth the word of the Lord not only in Macedonia and Achaia, but in every place your faith in God has gone forth, so that we have no need to say anything; for you yourselves announce what sort of entrance was ours among you, and how you turned to God from phantoms<sup>2</sup> to be slaves<sup>3</sup> of a living and genuine

The nature of the fall, the mystery of the disobedience, is little understood. When God formed Eve from a rib taken from Adam's side and brought her to him for a help-meet, she was God's good gift to him, and in prizing her he honoured the Giver. But she allowed herself to be seduced from her allegiance to him and to God, and so became an instrument in the hands of the enemy. This, it would appear, was recognised by Adam. (See I Tim. ii. 13, 14.) Had he had faith in his Creator he would not have joined her in disobedience, but would have acted as an intercessor with God on her behalf, as Moses afterwards did on behalf of Israei. (See Ex. xxxii. 32, Ps. cvi. 23.) In receiving the forbidden fruit at her hand he shewed that he preferred her to God, the creature to the Creator.

There was still, however, a way of justifying his action. The commandment, as given in A.V., ran:—"Thou shalt not eat of it: For in the day thou eatest thereof thou shalt surely die." Or as Eve quotes the command, "Ye shall not eat of it, neither shall ye touch it, lest ye die." It was therefore open to Adam to conclude that the prohibition was given him for his own protection, not because God wished to withhold the fruit, and when by eating of the tree he had arrived at a knowledge of good and evil, he might still have justified both himself and the Almighty by preferring death to life in estrangement from Him, both for himself and his wife. Unfortunately, Adam could not rise to this height, and so fell under the dominion of the god of this world, and ever since the principle

<sup>&</sup>lt;sup>1</sup> θλίψις, from θλίβω, to press, to gall; descriptive of the broken and contrite heart, which is the only acceptable offering fallen man can to bring his offended Creator.

<sup>&</sup>lt;sup>2</sup> ¿[lowlow, an image, phantom; of disembodied spirits or any unsubstantial form. Also a phantom of the mind, a fancy, idea. It is a mistake to suppose that idolaters worship insensible statues, they will all tell you that it is not the material image or symbol, but the person or thing signified that they worship; and idolatry is not only possible but very common, without any such outward material idol.

God, and to await His Son from the heavens, whom He awakened from among the dead, JESUS, who rescues us from the wrath which is coming.

- II. For yourselves know, brethren, how we came among you, that it was no empty coming, but in spite of our former ill treatment and outrage, which we endured as you know in Phillipi,<sup>4</sup> we waxed bold in our God to utter to you freely the gracious message of God with great strivings.
- 3. For our appeal did not proceed from idle roaming, nor from uncleanness, neither was it made with intent to deceive; but as approved, after trial, by God, to become trustees of His Gospel, so do we speak; not as seeking to please men, but God Who tries our hearts. For we were never found using words of flattery as you know, nor any pretext for greed, God is our witness; neither did we seek glory of men, whether from you or from others, though we had power to speak with authority as apostles of Christ, but

has held good, that without shedding of blocd there is no remission of sins. Fallen man must confess that death is his due reward, and the only thing he is fit for before he can find acceptance with God.

<sup>3</sup> δουλεύω, to be a slave. There is no perfect freedom save in slavery to God. He is our Creator and loving Heaverly Father. As Creator He is faithful and will never mar His own handiwork. On the contrary, He alone entirely respects the constitution of His creature, and will never suffer another to interfere in it without the creature's own consent. As our loving Heavenly Father, He delights in the love and care of His obedient children, and socks only to please and gratify them.

<sup>4</sup> See Acts xvi.

<sup>3</sup> δυνάμενοι εν βάρει είναι: being able to be burdensome. They did not act like the Scribes and Pharisees—see Matt. xxiii. 1-12. God is a cheerful giver, and loves those who give cheerfully, and His true ambassadors do not load men with burdens, but if men are willing to accept the good gifts of God they act as stewards of His House, and give to those who are hungry, while the rich are sent empty away.

were found gentle and kind in your midst like a nurse cherishing and bringing up her own<sup>1</sup> children, so in our yearning towards you, we were ready not only to give you a share<sup>2</sup> in the message of grace from God, but our own lives also, because we got to love you.

- 9. For you remember, brethren, our exertion and our toil, how, working night and day, that we might not hurden any one of you, we proclaimed to you the good message from God. You are witnesses and God that we were found holy and just and blameless towards you who believe, as you know, behaving towards each one of you like a father to his own children, exhorting you and encouraging and testifying, to get you to walk worthily of the God Who was calling you into His own kingship and glory.
  - 13. And for this cause also we render thanks to God incessantly, that having received a word by report from us you accepted it, not as the word of men, but, as in truth it is, a word from God, Who also works in you who believe.
  - 14. For you became imitators, brethren, of the assemblies of God that are in Judæa in Christ Jesus, for you also endured the same things from your countrymen as they also from the Jews, who also killed the Lord Jesus and the

<sup>&</sup>lt;sup>1</sup> Though not claiming them as his own he had cared for them with a mother's solicitude and a nurse's skill.

<sup>&</sup>lt;sup>2</sup> The meaning appears very pregnant here. The writers were ready to minister the Gospel to them as a woman to suckle a child, and even, as nurses do get infatuated with children, to give them their lives if need were; but there seems to be a further intention in the word μεταδοῦναι, indicating that they desired to give the Thessalonians a share in their own mission from God to men.

<sup>&</sup>lt;sup>8</sup> ἐνεργέω (Eng. derivative energy) to be in action, but of ἐνεργούμενοι of persons possessed of a spirit like the pythonesses, &c.

prophets, and hunted us out, not pleasing God and opposing the cause of mankind, forbidding us to speak to the nations that they might be saved, thereby filling up their failures in all directions, and the wrath of God hasted against them unto fulfilment.

- 17. And we, brethren, being bereft of you for the space of a season, in appearance not in heart, were exceedingly anxious, and greatly longed, to see your face; wherefore we intended to go to you, even I, Paul, not once only, but twice, but Satan thwarted us. For what is our hope, or joy, or crown of boasting, if not you before our Lord Jesus at His appearing? For you are our glory and our joy.
- III. Wherefore being unable to endure any longer we<sup>2</sup> thought good to be left at Athens alone, and sent Timothy, our brother and God's fellow-workman in the good message of Christ, that you might be confirmed and encouraged to rest in the faith you have received, that no one might be shaken<sup>3</sup> in these distresses. For you yourselves know that these things are our lot, for even when we were on the road<sup>4</sup> to you we told you beforehand that we should suffer affliction, which also came to pass as you know.
  - 5. Therefore I also, being unable to endure longer, sent

<sup>&</sup>lt;sup>1</sup> Israel were ordained to instruct and bless the nations, and their forbidding the proclamation of God's message to the nations was therefore a manifest and open failure to do that for which they had been chosen.

<sup>2</sup> We evidently stands here for Paul and Silas.

<sup>&</sup>lt;sup>3</sup> The fleshes of His body are cemented together, He pours down anointing upon it, it shall not be shaken. His heart is fixed as a stone, and stands firm like an anvil. Job xli. 14, 15 (LXX.).

<sup>1</sup> δτε πρός δμώς ήμεν. πρός with accus, denotes motion towards. Apparently reference is intended to the time when the gospel was being preached to the Thessalonians.

to get news of your faith, lest perchance the tempter sought to seduce you, and our labour should prove lost. But just now, when Timothy came to us from you and brought us the good message of your faith and love, and told us that you hold us always in affectionate memory greatly longing to see us, as we also to see you, by this we were comforted, brethren, about you for all our constraint and affliction through your faith, for now we live if you stand firm in the Lord.

- 9. For what thanks can we return to God concerning you, for all the joy wherewith we rejoice through you before our God, night and day desiring beyond measure to see your face, and to supply that which is lacking in your faith?
- prepare us a straight road to you; and the Lord make you to abound and overflow in love towards each other, and towards all, as we also do towards you, that your hearts may be confirmed blameless in holiness before our God and Father at the appearing of our Lord Jesus Christ with all His saints.
- IV. For the rest then, brethren, we ask you, and exhort you in lord Jesus, as you have received from us how you

<sup>&</sup>lt;sup>1</sup> God seeks at all times to cultivate faith in men. The tempter, who is the god of this world, seeks ever to destroy the mutual confidence of creature and Creator.

It is evident that this letter was written after Timothy's return. Thessalonica was about 200 miles from Athens in a direct line, but of course Timothy would not travel as the crow flies. Roughly speaking the journey would be about equivalent to a journey from London to Edinburgh in the old days before railways were or coaches ran.

Towards. The Greek is not towards, but into in each case.

must walk in order to please God, that you abound the more. For you know what injunctions were transmitted to you, which we gave as agents of lord Jesus. For this is the intention of God, namely your sanctification, that you should abstain from fornication, for each one of you to know how to get possession of his own body in sanctification and honour; not in the indulgence of the passions like the nations who know not God; not to over-reach a brother, or get the better of him in what you do, for it is God who sees justice done in all these matters, as we told you beforehand with the most solemn adjurations.

- 7. For the calling of us by God was not after uncleanness, but in sanctification. He therefore who disregards, disregards not man, but God, Who sends His Holy Spirit into you.
- g. But concerning the love of the brethren you have no need for any one to write to you, for you are yourselves taught and trained of God to love each other; and, indeed,

<sup>2</sup> They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? (Jno. viii. 33, A.V).

<sup>&</sup>lt;sup>1</sup> Spiritual fornification consists in intercourse with other gods than God; accordingly in the O.T. it is often used as synonymous with idolatry.

<sup>&</sup>lt;sup>3</sup> GREVOS. A vessel, implement of any kind; used by Plato of the body as the instrument of the soul. Here we may see wherein slavery to God consists, namely in devotion of the whole man, body, soul, and spirit, to Him Who is our faithful Creator, and has the most tender care for His own handiwork, and will never permit it to be marred—as it is in death, for instance—by those who wholly trust in Him. Those who do not so devote themselves are liable to the invasion of the god of this world, and to other disabling influences, which prevent them from possessing fully their own body, and so being master in their own house.

<sup>&</sup>lt;sup>4</sup> διαμαρτύρομαι; to call God and man to witness, protest solemnly.

<sup>5</sup> ἐπι ακαθαρεία. Very difficult to render satisfactorily, and perhaps best understood—if need be—by considering the nature of the calling of false gods.

<sup>6</sup> Literally gives.

your love goes out towards<sup>1</sup> all the brethren in Macedonia. But we exhort you, brethren, to overflow the more, and to aspire and strive to be quiet,<sup>2</sup> and to mind each his own business, and to work with your hands, according to the instructions we transmitted to you, that you may walk like gentlemen<sup>3</sup> in the presence of the outer world and may have need of nothing.

- 13. But we do not wish you to be ignorant, brethren, concerning those who sleep, that you may not be in grief like the rest of the world, who have no hope. For if we believe that Jesus died and rose again, so also shall God bring with Him those who are fallen asleep through<sup>4</sup> Jesus.
- 15. For this we say to you in the word of the Lord, that we the living who are left unto the coming of the Lord shall in no wise precede those who are fallen asleep. For the Lord Himself shall descend from Heaven amid shouting, the voice of an Archangel, and a trumpet of God; and the dead in Christ shall arise first. Then we the living who survive shall be caught away with them, in clouds, to a meeting with

<sup>1</sup> Greek, into.

<sup>&</sup>lt;sup>1</sup> ήσυκάζω to be still, keep quiet, be at rest. ήσ. πρὸς θύραν, of a lover. The Salvation Army illustrate admirably the way not to do it.

<sup>&</sup>lt;sup>3</sup> εὐσχημόνως—from ευσχήμων, elegant in figure, mien, and bearing; graceful—seems to have exactly the meaning we thus express, and this is the English equivalent given in the Lexicon, with instances from the classics. Indeed, it cannot be too clearly understood that He whom St. Paul often calls "lord Jesus" is the one thorough gentleman, in the best sense of the word, whom our race has produced—with all reverence be it spoken—and those who observe truly and sincerely His precepts cannot fail to be both gentle and manly, i.e. gentlemen in deed and in truth.

<sup>&</sup>lt;sup>4</sup> διὰ τοῦ Ιησοῦ means by His doing, not on His account. It should be understood with double reference in connection both with shall God bring and with those who are fallen asleep.

Unto. Greek, into.

the Lord, into the air; and so shall we be ever with the Lord. So exhort and comfort one another in these words.

- V. But concerning the periods and the seasons, brethren, you have no need of any written communication, for yourselves know perfectly that the Day of the Lord comes just like a thief in the night. For when they are saying *Peace* and *Safety*, then suddenly destruction stands over! them, as the pangs of travail come upon a woman with child, and they cannot escape.
- 4. But you, brethren, are not in darkness that the Day should surprise you like a thief; for all of you are sons of light and children of the day; we are not of night nor of darkness; therefore let us not sleep like the rest of the world, but let us be awake and sober.
- 7. For those who sleep sleep in the night, and drunkards get drunk at night; but let us who are of the day be sober, armed as we are with a breast-plate of faith and love, and for a helmet with the hope of salvation, for God did not appoint us unto wrath, but for the bringing about of salvation through our Lord Jesus Christ, Who died on our behalf, that whether we wake or sleep we may live with Him. So exhort each other, and build up each other, as indeed is your practice.
- 12. But we beseech you, brethren, to know those who toil among you, and stand in your van in the Lord, and who admonish you, and to hold them pre-ëminently and abundantly in love throughout their work. Keep the peace one with the other.

<sup>&</sup>lt;sup>1</sup> Compare the former words "like a thief in the night," with which εφίσταται appears directly connected. To express the meaning in English a verb has to be supplied in the following clause.

- 14. But we exhort you, brethren, admonish the disorderly, encourage the weak-hearted, avoid oppressing the weak, shew yourselves long-suffering towards all.
- 15. See that no one return evil for evil, but in every way be active in good, both towards each other and towards all. Rejoice always.<sup>1</sup> Pray unceasingly. Give thanks at every turn. For this is the desire and intention of God for you in Christ Jesus.
- 19. Quench not the Spirit. Do not make light of prophecy, but try all things, and hold fast what is good.<sup>2</sup> Abstain from worthlessness in any shape. And the very God of peace sanctify you wholly, and keep in perfect integrity your spirit, and soul, and body; and may you be found blameless at the appearing of our Lord Jesus Christ. He is faithful Who calls us, Who will also bring it to pass.
- 25. Brethren, pray for us. Greet all the brethren with a holy kiss. I adjure you by the Lord that this letter be read to all the brethren. The grace of our Lord Jesus Christ be with you.

<sup>&</sup>lt;sup>1</sup> Hardly satisfactory perhaps. The phrase appears to mean *Kecp in good* spirits, but there is no mention of spirits in the Greek, so this expression has been avoided.

<sup>&</sup>lt;sup>2</sup> And he who observes his injunctions remains in Him, and He in him. And herein do we discern His presence in us, from the spirit which He gave us. Beloved, do not trust every spirit, but try the spirits whether they are from God. 1 Jno. iii. 24, &c.

#### TO THESSALONIANS. (B.)

PAUL and SILAS and TIMOTHY, to the Assembly of the Thessalonians in God our Father and the Lord Jesus Christ. Grace to you and Peace from God the Father, and from the Lord Jesus Christ.

3. We owe God abundant thanks at all times, brethren, concerning you, as indeed it is right that we should. For your faith grows beyond measure and the love of each one of you overflows each to other, so that we ourselves pride ourselves, in the assemblies of God, upon your patience and faith in all your persecutions and afflictions and the way you bear up in them; a manifestation of the righteous discernment of God, that you may be esteemed worthy of the Majesty of God; on behalf of which also you suffer, if indeed it is a just thing with the Almighty to repay affliction to those who afflict you, and to you who are afflicted release with us

<sup>&#</sup>x27;I Faith, if healthy and properly protected, grows like a mustard seed till it becomes a great tree—and the tree in turn forms a seed for a yet greater tree, and that for a further development, until there appears no limit to its growth.

<sup>&</sup>lt;sup>2</sup> Greek, each into other.

<sup>&</sup>lt;sup>3</sup> θλίβω, to press, to gall. Those who afflict us are not men but the false gods whom they serve, against whom the baptised are pledged to fight under their Lord and Master's glorious banner.

<sup>&</sup>lt;sup>4</sup> Release, that is from the yoke of the god of this world; "for the creation itself shall be set free from the slavery of the fall into the freedom of the glory of the children of God. (Rom. viii. 21.)

in the apocalypse of the Lord Jesus from Heaven, with His messengers of might, in a flame of fire giving their due reward to those who see not God, and give no heed to the gracious message of the Lord Jesus, who shall pay the just penalty of lasting destruction in alienation from the face of the Lord, and from the glory of His power, when He comes to be extolled among His saints, and to the wonder of all who have trusted in Him (for our testimony was accepted with confidence among you) in that day.

- 11. And to this end we pray always concerning you, that our God may make you abound in all that is estimable and noble, and in work in the power of faith, in order that the Name of the Lord Jesus may be magnified<sup>2</sup> among you, and you in it, according to the grace of our God and the Lord Jesus Christ.
- II. But we ask you, brethren, as you hope for the presence of our Lord Jesus Christ, and our being gathered together to Him, that you be not quickly shaken out of your senses, nor be disturbed in mind, neither by spiritual utterance, nor by word nor letter purporting to come from us, to the effect that the Day of the Lord is imminent. Let no one so utterly beguile you by any means. For it shall not be unless there come the apostasy first, and the apocalypse of the man of the fall, the son of the destruction, who opposes

<sup>•</sup>¹ The clause in brackets is parenthetical, it appears to be inserted for the purpose of making it clear that it was not the writers, but their testimony, the acceptance of which was well-pleasing to God.

<sup>\*</sup> Magnified; that is, may be extolled of you personally, and by you be seen to be estimable in the eyes of those about you.

The destruction, that is the destruction wrought on the human race by the Enemy when he seduced man from his allegiance to his Maker.

himself to, and raises bimself above, every thing that is called God or worshipped, so as himself to set his throne in the shrine of God, pointing to himself as being God. Do you not remember that while I was yet on the way to you I told you this? And now you have seen1 the restraining power that prevents him from being manifested before his time. For the mystery of lawlessness is already at work, only there is One Who restrains just now, until He steps aside. And then the lawless one will be revealed, whom the Lord shall wither with the breath of His mouth, and leave him unemployed<sup>2</sup> at the manifestation of His presence. coming is after the energy<sup>3</sup> of Satan in all power and signs and lying wonders, and in every wile of injustice towards those who succumb to it, because they received not the love of the truth unto salvation. For which reason God sends them an energy of deceit, so that they trust in the liar, that

A strange invisible perfume hits the sense
Of the adjacent wharfs. The city cast
Her people out upon her; and Antony
Enthroned in the market-place did sit alone,
Whistling to the air; which, but for vacancy,
Had gone to gaze on Cleopatra too
And made a gap in nature."

Or this, from the "Merchant of Venice," act 5, scene 1:-

"So doth the greater glory dim the less:

A substitute shines brightly as a king Until a king be by, and then his state Empties itself, as doth an island brook Into the main waters. Music! hark!"

i οίδα = I have seen, perceived; hence, commonly, I know.

<sup>&</sup>lt;sup>2</sup> Compare the following from "Antony and Cleopatra," act 2, scene 2:—
"From the barge

<sup>&</sup>lt;sup>3</sup> ἐνέργεια, a working in, apparently best translated by its English derivative, energy, which in its strict sense, as used in physical science, forms no inapt illustration of the thing signified.

they may be discerned without exception who trusted not in the truth, but acquiesced in the injustice.1

- 13. But we owe hearty thanks to God always concerning you, brethren, beloved of the Lord, because God chose<sup>3</sup> you from the beginning unto salvation in sanctification of spirit and trust in the truth into which He<sup>3</sup> called you through our message of love, to bring about the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and master the things transmitted to you in which you have been instructed of us, whether verbally or by letter. And may our Lord, Jesus Christ, and God, our Father, Who loves us and has made us a lasting appeal,<sup>4</sup> and given us, in His kindness, a good hope, exhort and comfort your hearts and confirm you in every good work and word.
- III. For the rest, pray, brethren, concerning us that the word of the Lord may run and be extolled, as it is among you; and that we may be delivered from the foul<sup>5</sup> and worthless among men, for faith is not given to all. But the Lord is faithful, Who will confirm you, and keep you from the worthless one; and we rely on you, in the Lord, that you both are doing and will do the commands transmitted to you,

<sup>1</sup> In the injustice, i.e. of man's revolt from his Maker.

<sup>&</sup>lt;sup>2</sup> ελατο, a word of doubtful derivation generally understood as a tense of αἰρέομαι.

<sup>&</sup>lt;sup>2</sup> Compare our Lord's words to St. Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 17.

<sup>&</sup>lt;sup>4</sup> God's appeal to the sinner, to turn to Him from those which are no gods, is, in His infinite mercy, a lasting appeal, for He teaches us not to be overcome of evil, but to overcome evil with good.

<sup>&</sup>lt;sup>5</sup> ἀτόπος, out of place. Dirt has been well described as matter out of place, and this appears to furnish the best translation.

And may the Lord direct your hearts aright into the love of God and into the patience of the Christ.<sup>1</sup>

- 6. But we enjoin you, brethren, in the name of the Lord, Jesus Christ, to avoid every brother who walks disorderly2 and not according to the message which you have received from us. For you know yourselves how you must imitate us, and that we kept our place in the ranks when among you, and did not eat bread without paying for it at any one's hand, but struggling and toiling, night and day, we laboured so as not to burden any one of you. Not because we had not authority, but that we might ourselves furnish you an example for your imitation. For even when we were on the road to you we transmitted you this injunction, that if any one will not work, neither let him eat. For we hear of some among you walking disorderly, not working but wasting their labour.4 Upon such we enjoin, and exhort them by our Lord, Jesus Christ, that they work quietly and eat their own bread.
  - 13. But you, brethren, avoid behaving badly in seeking

<sup>&</sup>lt;sup>1</sup> The Christ. Compare I Cor. xii. 12. "For as the body is one and has many members, but all the members of the body, though many, are one body, so also is the Christ." The word translated member means also a strain of music.

<sup>2</sup> drdnrws, out of rank. The metaphor is taken from the drill yard.

<sup>&</sup>lt;sup>3</sup> It does not mean that others are to prevent him, but points out to the rational practical sense of every one, that if a man cannot leave off eating he ought not to shirk his share in the labour by which the human race provides food for its needs.

<sup>&</sup>lt;sup>4</sup> περιεργάζμαι, to take more pains than enough about a thing, hence, to waste one's labour; also to be a busy-body, meddle in the affairs of others. If men are to preach the message of God with any effect it must be seen that their efforts are not another form of begging.

<sup>&</sup>lt;sup>5</sup> Christianity, truly practised, will of necessity result in gentlemanly conduct. A well-ordered life and behaviour is a more powerful agent than any

to do good, and if any one give not heed to our word through this epistle, mark him and have no intercourse with him, that he may be turned; yet do not count him as an enemy, but admonish him as a brother. And the very Lord of Peace give you His peace continually, at every turn. The Lord be with you all. The greeting of Paul by my own hand, which is my sign in every epistle. So I write. The grace of our Lord Jesus Christ be with you all.

amount of mere instruction. In fact, men's spirits must be reached, or no good can be done. Christianity is not a matter of intellect.

<sup>1</sup> Admonish. The whole context shows that verbal admonishing is no intended, and, indeed, it would not be likely to have much effect.

### THE EPISTLE

OF

### ST. PAUL

### TO THE EPHESIANS.

#### RETRANSLATED.

We have not been set to wrestle against blood and flesh, but against the authorities, against the powers, against those who hold sway in the world of this darkness, against the spiritual knavery in the highest heavens. Chap. vi. 12.

The Helmet receive from the Saviour and the Sword from the Spirit, which is utterance from God. Chap. vi. 17.

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# A WORD OF THE LORD WHICH HE UTTERED OVER BABYLON.

Proclaim it among the nations and make it heard, and conceal it not. Say, Babylon is taken, the undaunted Bel<sup>1</sup> is thoroughly put to shame, the Dainty one is given over to Merodach. For there went up against her a nation from the North, he shall appoint her land for destruction, and there shall be in it no inhabitant of any kind, from man down to cattle.

In those days and in that season the sons of Israel shall come, they and the sons of Judah, to the same place; creeping along and weeping shall they go, seeking the Lord their God; as far as Sion shall they ask the way, for hitherwards shall they set their face; and they shall come and shall flee for refuge to the Lord their God, for the lasting covenant shall not be forgotten. My people are become lost sheep. Their shepherds thrust them out, they sent them away and made them wander upon the mountains; they left the mountains and went to the hill; they forsook their couch. All those who found them squandered them. Their enemies said, Let us not let them go, because they have been wanting to the Lord, a pasture of rightcousness, Who led their fathers. Jeremiah xxvii. 1-7 (from the Septuagint). In A.V. l. 1-7.

<sup>1</sup> Βηλος, a threshold.

#### TO CERTAIN EPHESIANS.

Paul, an apostle of Jesus Christ through the purpose of God, to the Saints that are in Ephesus and to those who trust in Christ Jesus.

Grace to you and Peace from God our Father and from the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, Who blessed us in all spiritual blessing in the things of Heaven in Christ, as He chose us out in Him before the foundation of the world, that we might be holy and blameless before him, having predestined us in love and adoption as sons through Jesus Christ unto Him, according to His gracious purpose and will, unto the praise of His glory and grace, wherein He has shewn us favour in the Beloved; in Whom we have release of ransom through His blood, the putting away of our blunders through the wealth of His favour wherewith He overflowed towards us in all wisdom

<sup>&</sup>lt;sup>1</sup> World. κόσμος. Not the material earth, but the present order of things, commencing when the Spirit of God moved on the face of the waters, and God said, Let there be light.

<sup>&</sup>lt;sup>2</sup> Before. ἐνώπιος means in one's presence, face to face. κατενώπιον is not given by Liddell and Scott.

What a series of blunders on the part of man is contained in the history of the fall! of which the eating of the forbidden fruit was the least. And Cain continued the same course of blundering folly. When will men put aside this childishness?

<sup>4</sup> Towards. Greek, into.

and thoughtful care, having explained to us the mystery of Ilis will and intention according to His good pleasure which He planned in Him for the economy of the fulness of the times, to head up all things in Christ, both those that are in the heavens and those upon the earth; in Whom also we were chosen, having been predestined according to the plan of Him who works in all things according to the good pleasure of His will, that we should be to the praise of His glory, because we hoped beforehand in the Anointed One. In whom you also were chosen when you heard the word of the truth, the good message of your salvation, and having put your trust in Him were sealed by the Holy Spirit of the promise, Who is the earnest-money of our inheritance unto the ransom of that which is laid up for us for the praise of His glory.

15. For this reason I also, having heard the trust you have in the Lord Jesus, and your love towards all the holy, give thanks without ceasing on your behalf, bringing you up in remembrance in my prayers, that the God of our Lord, Jesus Christ, the Father of the glory, may give you the spirit of wisdom and clear vision\* in the knowledge of Him; the eyes of your heart being enlightened that you may see

<sup>1</sup> pporngus, a minding to do so and so, purpose, intention. Perception, sense. High-mindedness, pride; also high character. Also, thoughtfulness, good sense, practical wisdom, being the virtue concerned in the government of men and management of affairs.

<sup>&</sup>lt;sup>3</sup> This is not the only place where St. Paul preaches something very like Pantheism, i.e. that God is everywhere, acting in all we see and know. Compare the following:—"There are, it may be, so many kinds of voices in the Universe, and nothing voiceless." I Cor. xiv. 70.

<sup>3</sup> The Anointed One, or the Christ.

<sup>&#</sup>x27; Clear vision. The word is ἀποκάλυψιε, which has been anglicised into the word apocalypse. It means an uncovering, removing of veils.

what is the hope of His calling, and what the riches of the glory of His inheritance in the holy, and what the surpassing greatness of His power towards us who trust in Him, according to the energy of the power of His might, whereby He wrought in Christ when He raised Him from the dead and seated Him at His right hand in the Heavenlies, far above all rule and power and might and lordship, and above every name that is named, not only in this age but in that which is to be, and set all things in order under His feet, and gave Him, as head over all things, to the Church which is His body, the complement of Him Who supplies to the full the need of all.

II. And you, when you were dead through your blunders' and failures, in which once you walked about in accordance with the age of this world, after the ruler of the power of the air, the spirit that now energises the sons of the disobedience, in which all dwelt at one time, in the delights of

<sup>1</sup> How little do we realise that WE ARE GOD'S INHERITANCE, the portion He has chosen for Himself. See Deut. xxxii. 9.

<sup>&</sup>lt;sup>2</sup> Towards. Greek, into.

<sup>&</sup>lt;sup>3</sup> Very difficult to render. πλήρωμα means that which fills. Thus the Church is represented as destined to fill Him Who fills the Universe, supplying bountifully the need of all Creation.

<sup>&</sup>lt;sup>4</sup> παράπτωμα, a false step, blunder. The human race are like children learning to walk, and fall down and hurt themselves violently, and often indeed fall stunned and incapable of further effort. But the Saviour comes, like the good Samaritan, and restores them to life and consciousness, and then they get up and try again. Compare the following from Horace:

<sup>&</sup>quot;Video meliora proboque; deteriora sequor."

<sup>&</sup>lt;sup>5</sup> World. κόσμος means the present order of things. See previous note.

<sup>&</sup>lt;sup>6</sup> To wit, Adam's disobedience in eating the forbidden fruit.

<sup>7</sup> Dwelt. ἀναστρέφω, to turn upside down, so it might be translated quite correctly we were turned upside down; but in the passive it is used in the sense to be, dwell in a place, and of the heavenly bodies to revolve in their orbits.

your flesh, doing the purposes of the flesh and of the senses, and were children by nature of wrath, like the rest of the world.

4. But God being rich in pity, through the exceeding love He bore us, and when we were dead in our blunders wrought life in us together with Christ, (by God's favour and blessing your salvation is effected) and raised us with Him in the heavenlies in Christ; in order that, in the ages that are coming upon us, the exceeding wealth of His favour might be manifested in uprightness upon us in Christ Jesus.

For by His favour your salvation is completed through your faith, but this has not its origin in you, it is the gift of God. Not of works, so that no one can boast, for we are His handiwork, having been created in Christ Jesus for good works, which God prepared beforehand that we might walk in them.

II. Therefore remember that when you, the Gentiles in flesh, who are called Uncircumcision of that which is called

When Christ rose from the dead, He rose not alone but brought new life into the whole race, at least potentially, of which life those who are baptised into Christ in years of discretion should be made conscious partakers. See Rom. vi. 3, 4.

<sup>&</sup>lt;sup>2</sup> ἐστε σεσωσμένοι. The operation is complete for those who have faith to believe it.

<sup>&</sup>lt;sup>3</sup> In uprightness. It is God's good pleasure to favour us, but He is no respecter of persons, and it is His gracious purpose that mankind should not only receive His favour, but be seen by all the intelligent creation to deserve it. He would save us from our sins themselves, and have us walk before Him holy and upright and unblamable before all creation, justifying so the favour He shows us, hence the folly of seeking a bare forgiveness and passport, so to speak, into heaven while still imperfect.

<sup>&</sup>lt;sup>4</sup> Created. κτίζω, to people a country; found a city; set up an altar; establish the worship of a god. So this clause might also be rendered "built in Christ Jesus upon good works."

Circumcision in flesh, done outwardly1—remember I say that you were at that time without Christ, alienated from the polity of Israel and estranged from the covenants of the Message, having no hope and godless<sup>2</sup> in the world. But now in Christ Jesus, you who were some time afar have been made near in the blood of Christ. For He Himself is our peace Who made both one, and broke down the enmity that like a ring fence separated the two, by making void the commandments in public decrees, in order that He might lay the foundations of both anew in himself, and found one new race<sup>3</sup> making peace, and might reconcile both in one body<sup>4</sup> to God through the cross, having slain the enmity in it.

For He came and brought the gracious message of peace to you who were far off, and peace to those who were near.<sup>5</sup> For through Him we both have the privilege of access in one spirit to the Father. So you see you are no longer strangers and aliens, but you are fellow citizens with the saints<sup>6</sup> and belong to God's house. For you have been built up upon the foundation of the apostles and prophets, Christ Himself being the head stone of the corner.<sup>7</sup> In Whom every

<sup>1</sup> Outwardly, χεφοποίητος = done by hand, i.e. physically.

<sup>&</sup>lt;sup>2</sup> Godless. For they worshipped those who were no gods.

<sup>8</sup> Race. ἄνθρωπος, a man. The new race are of course the baptised, who are a new man in Christ.

<sup>&</sup>lt;sup>4</sup> One body. The Church is an election from both Jews and Gentiles. When the Gentiles rise into the fulness of their calling the Jews can hardly fail to understand, and then they will look on Him whom they stabbed, and be drawn into the New Covenant. See Deut. xxxii. 21.

<sup>5</sup> Those who were near. To wit, His near kin in the flesh.

<sup>&</sup>lt;sup>6</sup> Saints, e.g. Moses, who was the inmate of God's house. (LXX.)

<sup>&</sup>lt;sup>7</sup> Head stone of the corner. Here the symbol is evidently that of a stone pyramid, as the term has no applicability in any other kind of building. The crowning stone of a dome corresponds in some measure to what is meant, but that is not a corner stone.

building is being fitted together, and grows into a holy shrine in the Lord. In Whom you also are being built together into a little abode for God in spiritual regions.

III. For the sake of this, I, Paul, am the prisoner of Christ Jesus on behalf of you the Gentiles—that is if you heard the stewardship of the favour of God which was given me towards you, how the mystery was made known to me by revelation as I wrote before in brief, with reference to which you can, if you read, perceive what understanding I have in the mystery of Christ, which was not made known to other generations of the sons of men as now it has been revealed to His holy apostles and prophets in spirit, that the Gentiles should be joint heirs and fellow sharers in the one body of the message in Christ Jesus through the gospel, of which I became a minister<sup>5</sup> according to the free gift of the favour of God which was given me after the energy of His power. To me, I say, who am less than the least of the saints, was given this favour, that I should carry to the Gentiles the message of the unsearchable riches of the Christ, and to enlighten all as to what is the stewardship of the mystery which was hidden from the ages in God Who created

<sup>1</sup> For the sake of this, i.e. apparently for the sake of being a worker in carrying on this building work of God.

<sup>2</sup> Or Binder.

<sup>3</sup> He was only a prisoner on behalf of those who recognised his stewardship, and did not desire to burden those who did not know of it or recognise it.

<sup>4</sup> Observe that St. Paul makes his position depend upon his reader's perception.

<sup>&</sup>lt;sup>5</sup> Minister. Sideovos (Eng. derivative Deacon) means a servant, waiting man.

<sup>6</sup> Energy, or in-working.

all; in order that now the manifold wisdom of God might be made known, through the Church, to the authorities and powers in the heavenlies; according to the forecast of the ages which He made in Christ Jesus our Lord, in Whom we have our boldness of speech and privilege of access in confidence through His faith.

afflictions on your behalf, which are your glory. For this sake I bend my knees to the Father, from Whom all paternity is named in heaven and upon earth, that He may give you, according to the wealth of His glory, to be mightily seized, through His Spirit, into the inner man, that you may take up your abode in Christ by the action of the faith in your hearts, being firmly planted and founded in love in order that you may have strength to grasp, with all the holy, what is the breadth, and length, and depth, and height, and to learn to

<sup>&</sup>lt;sup>1</sup> Who created all, or Who founded the universe, or Who peopled the universe. Other translations, equally good and equally legitimate, might doubtless be found.

<sup>&</sup>lt;sup>2</sup> The authorities. at appears to be used in this sense much as we speak of the authorities in Church or State, or of the leading men in any branch of knowledge as the authorities in questions of classical or mathematical science.

<sup>&</sup>lt;sup>3</sup> Not to be overcome. We are all debtors one to another, and in our present fallen condition, under the dominion, in some sort, of the prince of the power of the air, must be content not only to suffer ourselves, but to let others suffer for and through us, as being all one body under treatment by the One Physician, until the cure be complete.

<sup>&</sup>lt;sup>4</sup> κατοικήσαι. To dwell in, to settle in, colonise, and generally to inhabit, The translation given appears quite legitimate, though it is not intended to make void others equally good.

<sup>&</sup>lt;sup>5</sup> Observe that St. Paul uses FOUR terms here. Naturally we know only three terms or dimensions, length, breadth, and thickness. Yet mathematicians discuss and reason about space of four dimensions, and even go beyond this to speak of manifold space.

Now to talk of space of four dimensions gives most people an uncomfortable sensation, something akin to the pains people are said to feel who have

know the surpassing love of the deeper wisdom of the Christ in order that you may be filled into all the capacity of God.

And to Him Who is able to do beyond all things, in exceeding abundance beyond the things we ask or perceive, according to the power that works in us, to Him be the glory in the Church in Christ Jesus, into all the races of the age whose days are zeons. Amen.

- IV. I exhort you, therefore, I that bind you in the Lord, to walk worthily of the calling wherewith you were called, in all humility of mind and gentleness in long-suffering, being held up one of another in love, being zealous to keep the oneness of the spirit in the bond of the peace. One body and one spirit, as also you were called in one hope of the calling which reached you. One Lord, one faith, one baptism, one God and Father of all, Who is upon all, and pervades all, and is in all.
  - 7. But to each one of us was given the grace according

suffered amputation, in the limb they have lost. The fact seems to be that such a thing is only conceivable to men because they are spiritual beings, and have faculties far transcending what is commonly called *Reason*.

In fact, what in Scripture is called SPIRIT appears to be a region of possibilities and capacities quite beyond our present power of comprehension, in the depths of which resides the Holy Spirit of God, while other and lesser spirits in great variety frequent (so to speak) its outer courts. These are unable to penetrate its depths, and seek, through jealousy of his superior destiny, to prevent man from doing so. For it would appear that some of the previously created beings did make the attempt, and were immediately imprisoned in consequence. See 2 Pet. ii. 4 and Jude 6.

<sup>&</sup>lt;sup>1</sup> δέσμως, binding, and also bound; prisoner as translated in chap. iii. 1, where, however, the first meaning of Binder is doubtless the true spiritual intention.

<sup>&</sup>lt;sup>2</sup> ταπεινοφροσυνη appears to indicate that absence of confidence in the natural powers of all kinds which becomes those who are aware of the immense superiority of the spirit of man when enlightened by God, and seek to walk accordingly.

to the measure of the free gift of the Christ. Wherefore he says, He went up into height, He took captivity prisoner, He gave gifts to mankind. And that He went up, what is it if not that He also went down into that which is lower than the earth? He who went down, the same is He Who went up1 far above all the heavens, that he might fill the universe. And He it is Who gave some as apostles, others as prophets, and others as evangelists, and others as shepherds and teachers, for the organisation of the holy into a work of service, into a building of the body of the Christ, until we arrive, all of us, into the oneness of the faith and of the examination of the Son of God, into a finished man, into the measure of the stature of the capacity of the Christ. That we may no longer be infants,2 tossed on waves and carried about<sup>3</sup> by every wind of the instruction, in the gambling human way, in unscrupulousness after the wiles of the wandering,4 but speaking sincerely in love may grow into Him in all ways. Who is the head-Christ, from Whom all the body, fitted together and welded into one through the action of every kindling from the over-choir, according to

<sup>1</sup> We seem to get here another hint of four-dimensional space.

<sup>&</sup>lt;sup>2</sup> vhrus = in-fans, i.e. incapable of speech.

<sup>&</sup>lt;sup>3</sup> Here the metaphor and language is evidently nautical. St. Paul had considerable experience of the set, and he evidently contrasts here the conduct of the single man, who tosses like a little open boat, on every wave, and goes about with every squall, with the mighty Ship he sees under construction, the finished man, composed of all the countless individuals who go to make up the complete structure of the body of the Christ, which shall sail like a mighty ocean steamer that fears no storm, and whose navigators shall know how to keep clear of sunken rocks and all the perils of the deep.

<sup>&</sup>lt;sup>4</sup> Here he seems to recur to the history of Israel after the flesh, and their perverse conduct during the forty years' wandering in the desert, which unfortunately the Church afterwards reproduced in her own history.

<sup>&</sup>lt;sup>5</sup> ἐπιχορηγία appears to be unknown to classical Greek, and to be a word coined for the occasion, the exact intention of which can only be guessed at.

the power working in each single part in due proportion, brings about increase of the body unto its own construction in love.

17. This therefore I say and protest in the Lord, that you no longer walk in the same fashion as the rest of the nations walk, in the idle exercise of their senses, having the power of perception darkened, alienated from the life of God through the agnosticism that is in them through the callousness of their hearts, such as in the endeavour to avoid pain, gave themselves over to licentiousness, to the practice of all uncleanness in selfishness.

It must be remembered that St. Paul had to make his own language, as he is talking of things hidden from all eternity. The passage is very difficult to translate, and, indeed, its sense can only be given—so far as it can be followed—by a free use of paraphrase.

- <sup>1</sup> St. Paul finding it impossible to express in language all that he would convey, is compelled to have recourse to directions which can be understood and obeyed, and finding it impossible to explain what they are to do, has recourse to an endeavour to say what they are not to do.
- <sup>2</sup> roos has many uses but appears here to be used for the natural sense and reason. These belong to the natural man, to the carnal mind, as the A.V. has it (Rom. viii. 7), which is enmity against God.
- <sup>3</sup> διάνοια seems best translated by per-ception. They were to look through what their natural senses revealed to them, and penetrate beyond mera externals into the world which lies behind that of the mere outward shell of things.
- 4 So Eyrom = want of perception, appears to indicate precisely the attitude of the modern agnostic, who maintains that if there is anything beyond the reach of physical science it must also lie beyond the faculties of man so that he cannot know anything about it.
- <sup>5</sup> This is all very difficult to trans'ate, but it appears capable of being summed up somewhat thus: Fallen man is incapable of being really happy. His only road to happiness lies in reconciliation with his Maker. If he neglects this road, which is difficult in the extreme for the natural man, he falls into all sorts of errors, refusing to use the powers he has; or, in the endeavour to avoid pain to himself he takes to living to and for himself, without regard to others, whereby the pain he causes recoils on himself, and his very callousness is worse than the pain he seeks to avoid.

- 20. But you did not so learn the Christ, if that is you heard Him and were instructed in Him, as there is sincerity in Jesus, that you should put away, according to your former repentance, the old man that is perishing in the pleasures of the deceit, and be made anew in the spirit of your perception, and be clad in the new man which after God is founded in righteousness and holiness of the sincerity.
- 25. Therefore put away deceit and speak sincerely each with his neighbour, for we are members each of all. Be provoked and yet fail not. Let not the sun set upon your anger, neither give place to the slanderer. He who is stealing let him cease from theft, and let him rather toil doing good work with his hands, that he may have to impart to him who has need.
- 29. Let no rotten word escape from your mouth, but speak a good one when you can to build up the good cause,<sup>5</sup> that it may give grace to those who hear. And grieve not the Holy Spirit of God in Which you were sealed into<sup>6</sup> a day of ransoming.

1 demot ροφή = a turning back, and appears well used for the complete right-about-turn involved in ceasing from the flesh and walking in the spirit.

<sup>2</sup> After God, as contrasted with the gambling human way mentioned in verse 14.

4 δργίζεσθε. Be provoked at wrong done to your Lord and Master, but let not your anger drive you into wrong-doing.

<sup>6</sup> The good cause, perhaps hardly a satisfactory rendering of χρεία, the first and simple sense of which is use. The meaning seems to be that they were to endeavour to practice and use in their daily life the principles they were taught.

Not sealed unto a distant day of redemption, but sealed into a present day in which the ransoming is being worked out in those who are really striving to enter into the narrow gate.

<sup>&</sup>lt;sup>2</sup> Perception. The word is roos, before used of the natural senses and reason, but here St. Paul is speaking of regenerate persons and of their sense which is per-ception.

- 31. Let all bitterness, and passion, and anger, and shouting, and blasphemy be lifted off you, with all that is worthless, and be found serviceable one to another, goodhearted, gracious to each other, as God also was gracious to you in Christ.
- V. Therefore be found imitators of God, as His beloved children, and walk in love, as the Christ also loved you, and gave Himself over<sup>2</sup> on your behalf an offering and sacrifice to God unto an odour of fragrance.
- 3. But fornication, and uncleanness of every kind, and greed, let them not be named among you, as beseems holy people, neither infamy, nor silly talking and repartee, that do not reach up,<sup>3</sup> but rather thankfulness. For this you know, having learned it clearly, that every fornicator, or unclean person, or greedy man (for he is an idolater<sup>4</sup>), has no inheritance in the Majesty of the Christ and of God. Let no one beguile you with empty words, for through these things it is that the anger of God goes forth on to the sons of the disobedience,<sup>5</sup> therefore be not found accomplices with them.
- 8. For you were once darkness, but now light in the Lord. Walk as children of light (for the fruit of the light is in all excellence, and uprightness, and sincerity), trying what

<sup>1</sup> εδοπλαγχνος means literally with healthy bowels.

<sup>&</sup>lt;sup>2</sup> It is a fearful thing to fall into the hands of the Living God, yet this is what our Lord and Master endured for us when the human race was dead in trespasses and sins, and sent up only savours of death and corruption.

<sup>3</sup> Not that Christians are to be, like the hypocrites, of a sad countenance, but because they have one absorbing object in life, to get clear of the effects of the fall, that so they may live indeed, the present life being but death to the spiritual man.

<sup>4</sup> An idolater, for he worships not God, but phantoms of his own devising.

<sup>5</sup> That is of Adam's disobedience—those who make no endeavour to recover what was lost therein.

is well pleasing to the Lord. And have no share in the works, that are unfruitful, of darkness, but rather exert yourselves to put them to shame, for the things that are done in secret by them are shameful even to mention; but the whole universe, being put to shame by the light, is opened out, for all that is opened out is light; wherefore He says, Awake, thou sleeper, and arise from the dead, and the Christ shall shine upon thee.

- 15. You see, therefore, with what precision you walk, not as unskilled but as skilful, buying upl the season because the days are toilsome. Therefore be not found silly, but understanding what the intention and purpose of the Lord is. And be not drunk with wine, in which is perdition, but be full in spirit, speaking to yourselves in spiritual psalms and hymns, and songs, singing and playing in your heart to the Lord, rendering thanks continually on behalf of all in the Name of the Lord Jesus Christ, to the God and Father, being subordinate to each other in fear of Christ.
- 22. And the women to their own husbands as to the Lord, for man is head of the woman, as also the Christ is head of the Church, and He is the Saviour of the body. But as the Church is subordinated to the Christ, so also the women to the men in everything.

<sup>&</sup>lt;sup>1</sup> The meaning seems to be that the days of this mortal life being toilsome we should seek in every way the shortening of the time by pressing on into our inheritance.

<sup>&</sup>lt;sup>9</sup> ἀσωτία, from ἄσωτος, without salvation.

<sup>&</sup>lt;sup>3</sup> ψάλλω, to touch, feel, stir, or move, by touching; to pull, twitch, pluck, as in drawing a bow or playing a harp. So we speak of a melody being moving, or touching, or stirring, or plaintive.

The way of the world is for each to seek to be over his fellows, but in things spiritual the most hon surable place is that of him who can render most service.

- 25. And you men love the women, as also the Christ loved the Church, and gave Himself over on her behalf that He might sanctify her, having cleansed her by the washing of the water, in that which is spoken, that He might set the Church beside Himself in the place of honour, not having blemish nor wrinkle, nor anything of the sort, but that she might be holy and blameless.
- 28. So also are the men debtors to love their own wives as their own bodies. He who loves his own wife loves himself, for no one ever hated his own flesh, but nurses and cherishes it, as the Christ also does the Church, for we are members of His body. Because of this a man shall leave behind father and mother, and shall cleave to his wife, and the two shall become one flesh.

The mystery here is a great one, but I speak into Christ and into the Church. However, do you who are for unity each so love his own wife as himself, and let the woman see that she fear her husband.

- <sup>1</sup> There seems to be no reason to confine the injunction to their wives, rather it seems to be an expression of that courtesy and consideration which every gentleman habitually shows to a woman.
- <sup>2</sup> The allusion seems to be to spiritual utterance through individual members of the congregation.
- 3 If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith. (Matt. vi. 30.)
- 4 Compare I Thess. iv. 4., "That each one of you should know how to get possession of his own body in sanctification and honour." It is because men do not know how to do this that they commit suicide themselves, or are shut up in lunatic asylums by others, and the ordinary verdict on a suicide, that the act was done in a fit of temporary insanity, seems both sound and charitable.
- <sup>5</sup> Compare Job xli. 14, 15 (LXX.) The fleshes of His body are cemented together, He pours down anointing upon it, it shall not be shaken. His heart is fixed like a stone, and standeth firm as an anvil.
- <sup>6</sup> Not because the woman is necessarily inferior—in some respects she excels—but because in this way the blessing of God shall rest on both.

- VI. Ye children, hearken to your parents in the Lord, for this is just. Honour thy father and thy mother, which is the first injunction in the message, that He may be good to thee, and that thy days may be long on the earth.
- 4. And ye fathers do not provoke your children to anger, but rear them by educating and reminding them from the Lord.
- 5. Ye slaves, give heed to your masters according to the flesh, in fear and trembling, in simplicity of your hearts as to the Christ. Not with eye-service as men-pleasers, but as slaves of Christ, doing the will of God from your soul, rendering service with goodwill as to the Lord and not to men, knowing that whatever each one does that is good, that shall he get back from the Lord, whether he be a slave or free.
- 9. And ye masters act in the same way toward them, giving over the use of threats, knowing that their Master and yours is in heaven, and He is no respecter of persons.
- of His strength. Put on the panoply of God that you may be able to stand against the wiles of the slanderer. For we have not been set to wrestle<sup>2</sup> against blood and flesh, but
- 1 ἐπαγγέλλω to tell, proclaim, announce, not of one's own authority but in the character of an ἄγγελος = messenger, envoy. It seems probable that St Paul had drawn up a series of injunctions to which he alludes under the word ἐπαγγελία, a code of practical rules of conduct for his Gentile converts. A child cannot too early learn its own responsibility. If, as we are taught, it dies the death at the font, and is raised a new man in Christ, the natural relationship ceases from that moment to exist. They as much as their parents become children of our Heavenly Father (See Matt. xxiii. 9), and should look to their parents not for orders, but for instruction how they may best please their Heavenly Father. Of course a man must be master in his own house, but that must be by ruling it in the Lord.

 $<sup>^2</sup>$  má $\lambda\eta$ , wrestling. The madaisths had to throw his adversary and then keep him down ( $\theta\lambda(\beta\epsilon\nu)$  kal katé $\chi\epsilon\nu$ ). And this throws no small light on St. Paul's phraseology, for he constantly uses the word  $\theta\lambda(\beta\omega)$  (to press, to gall) and the derived noun  $\theta\lambda(\psi)$ s of the afflictions we endure in this life, which we

against the authorities, against the powers, against those who hold sway in the world of this darkness, against the spiritual abodes of the knavery in the highest heavens; therefore take up the panoply of God that you may be able to withstand in the toilsome day, and having achieved all things by your labour to stand.

14. Stand, therefore, girded about the loins with sincerity; and clad in the breast-plate of the righteousness; and shod as to your feet in readiness of the good message of the peace. And over all take up the shield? of the faith in which you shall be able to quench all the darts of the knavish one, though tempered hard<sup>8</sup> in the fire. And the helmet

should regard as the falls we get in the wrestling-match in which we are engaged, and from which we should arise with new address through the experience gained of the methods of our opponents, and with new vigour in the determination to get and hold the mastery.

- <sup>1</sup> The world of this darkness appears by no means synonymous with this globe of the earth, but rather from the following verse with the whole created universe. For it is God's eternal purpose to make known through the Church His manifold wisdom, not to men alone on the earth, but to the authorities and powers in the heavenlies. See chap. iii. 1-12.
- <sup>2</sup> The spiritual abodes. 7d wresparsed, the things spiritual, are evidently contrasted with blood and flesh, mentioned before, and are the spiritual counterpart of these things against which we are set to wrestle.
- <sup>3</sup> ἐν τοῖς ἐπουρανίοις seems to have this meaning, for in the heavens would be simply ἐν τοῖς ουρανοῖς.
- <sup>4</sup> We are instructed here to take no created being as our pattern but God Himself in Whose image we were created, and whose sons we are, being begotten to a living hope, dead to sin, alive to righteousness.
- <sup>6</sup> The toilsome day, or the day of knavery, i.e. not some distant future day, but the present day of toil and knavery.
- 6 κατεργάζομαι, to effect by work, accomplish, achieve. We are to win the first place and hold it—such is God's will—by capacity for it.
- 7 θυρέος, a door stone, something put against a door to keep it shut. Later, a large oblong shield, shaped like a door. The Slanderer being turned out, the door is to be shut against him.
- <sup>8</sup> πετυρωμένα is the same word that occurs in Apoc. i. 15 and iii. 18, where it certainly means, that has stood the fiery test. It seems impossible therefore to exclude this meaning here, though the other meaning set on fire, fiery, is not to be lost sight of.

receive from the Saviour, and the sword from the Spirit, which is utterance from God, through all prayer and supplication, praying in every season in spirit, and for that purpose keeping awake in all persistence and supplication concerning all the holy, and on my behalf that a word may be given me when I open my mouth to make known boldly the mystery of the good message, on behalf of which I am an ambassador in bonds, that in it I may speak boldly as greatly behoves me.

- 21. And that you may know the news about me, what I am doing, all things shall be made known to you by Tychicus, the beloved brother and faithful minister<sup>6</sup> in the Lord, whom I sent to you for this very purpose, that you may know our circumstances, and that he may exhort and comfort your hearts.
- 23. Peace to the brethren, and love in faith from God the Father and the Lord Jesus Christ. The (divine)<sup>7</sup> grace and favour be among all who love our Lord Jesus Christ in incorruption.<sup>8</sup>
- <sup>1</sup> The Sword is utterance from God, that is when man is used of God to utter what He would say.
- <sup>2</sup> Keeping awake. Compare Matt. xiii, 25. It was while men slept that the enemy found an opportunity of sowing his pernicious darnel stuff.
  - <sup>2</sup> That so he may have indeed the Sword of utterance from God.
  - 4 Ambassador, or Elder, either translation is correct and appropriate.
- <sup>5</sup> In bonds. Literally in a chain, doubtless referring outwardly to his imprisonment, and spiritually to the imperfection of human language and capacities to utter or receive what yet he must utter and his converts hear.
  - 6 Minister. didkovos (Eng. derivation Deacon), a servant, waiting-man.
- <sup>7</sup> The word in brackets is not expressed in Greek, indeed, it must be remembered that St. Paul would naturally omit using such a word unnecessarily in writing to a distance. His bow (Apoc. vi. 2) was not a material weapon, though material paper might have its use.

<sup>&</sup>lt;sup>8</sup> ἀφθαρσία, incorruption, immortality.

#### AN EXTRACT FROM

### JOHNSON'S "UNIVERSAL CYCLOPÆDIA."

Quaternions. (Lat., quaternio, a set of four.) The calculus of quaternions is an algebra of four units, invented for the purpose of investigating the relations of space, directional as well as quantitative.

The four units in the common presentation of the subject, are the unit of number and three unit lengths, denoted by i, j, k, taken in mutually perpendicular directions, and corresponding to the three dimensions of extension; but any four units may be substituted for them.

Among the practical merits of quaternions may be named—the directness with which this calculus seizes on the fundamental relations of geometry and mechanics, without reference to arbitrary axes; the ease and naturalness of its conceptions; its power of embodying in one simple equation all that is expressed by several (generally more complicated) equations of ordinary analysis; the variety and facility of its transformations, whereby the leading theorems, including those commonly esteemed the most difficult, readily emerge from the axioms; the natural prominence it is found to give

J. M. PEIRCE.

Quatre Bras. See WATERLOO.

## TO ROMANS.

# ST. PAUL'S EPISTLE RETRANSLATED.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.—
ROM. 1. 11, A.V.

### GENESIS III. 22-24.

### FROM THE SEPTUAGINT.

And God said: See, Adam is become as one of us through learning to know good and evil. And now, lest some day he stretch forth his hand, and take of the tree of the life and eat; he will also live for ever.

And the Lord God sent him forth, away from the paradise of the delight, to till the ground from which he was taken. And he cast out Adam, and settled him over against the paradise of the delight, and drew up the Cherubim, and the flaming sword, that is brandished to keep the way of the tree of The Life.

### TO ROMANS<sup>1</sup>.

PAUL, a slave of Christ Jesus, called apostle, separated to be a messenger of good tidings from God, good tidings<sup>2</sup> which He announced through His prophets in holy writings concerning His Son, Who was found of the seed of David after the flesh, Who was marked off as a Son of God<sup>3</sup> in

¹ The Greek heading is simply πρὸς Ρώμαιους, which leaves undefined the precise individuals intended. In fact, St. Paul always made his mission and authority depend upon his hearers. To those who so accepted him he was an apostle indeed, to others according as they recognised him. It should also he borne in mind that these epistles were written without stops or divisions of any kind, and these are introduced in accordance with modern practice. Often it will be found that by pointing differently another meaning becomes evident, as good and legitimate as the obvious one. For this reason the original sequence and value of the words is followed as closely as possible without any attempt at elegant diction.

<sup>2</sup> Good tidings. The good tidings that God loves man and seeks man's love in return—that so He may delight and bless him above all that he can ask or think.

Jobserve that our Lord and Master never claimed anything on the score of his miraculous birth. He did not indeed cease to be God when He became man—see Matt. xxvi. 48-56—but he emptied Himself so effectually of all superhuman power and attributes as to be for all practical purposes a man and a brother. See Philip ii. 5-11. It was this that the Jews could not understand. It may well be that in condemning him to crucifixion they thought they must prevail, that he would be constrained to manifest his divine power, if indeed he were the Christ, or, if not, that all his claims—not that He demanded aught but their love—must be at an end. Yet if He had not had such infinite patience it is fearful to think what He might have been subjected to by some Hotspur of the day. See First part of King Henry IV. act 3, scene 1.

power after a spirit of sanctification from resurrection from the dead, Jesus Christ, our Lord, through whom we received favour and commission to be heard of faith among all the nations on behalf of His Name, among whom are you also called of Christ Jesus, TO ALL THOSE WHO ARE IN ROME BELOVED OF GOD, CALLED SAINTS. Favour to you and Peace from God our Father and the Lord Jesus Christ.

8. First then I render thanks to my God through Jesus Christ concerning you all, because the tidings of your faith is proclaimed in all the world. For God is my witness, for Whom I work in my spirit in the good message from His Son, how unintermittently I bring you to remembrance, always at my prayers petitioning if by any means I shall some day or other be brought prosperously on the way, in the purpose of God, to go to you. For I greatly yearn to see you that I may impart to you some favour of the spiritual order for your confirmation, that is to be comforted in you through our mutual faith, yours and mine.

<sup>&</sup>lt;sup>1</sup> ἀποστολη = apostolate or apostleship, but the word of course had its peculiar force only where the office was recognised.

<sup>&</sup>lt;sup>2</sup> ἐν δλφ τῷ κόσμφ might well be translated, in all the Universe. Doubtless the news of their faith did make a stir in the Roman "orbis terrarum," but this was a small matter in comparison with the effect in spiritual regions.

<sup>&</sup>lt;sup>3</sup> λατρεύω, to work for hire or pay Also to be subject to, or enslaved to. Used also of serving the gods with prayers and sacrifices.

<sup>&</sup>lt;sup>4</sup> εὐοδωθήσομαι, future indicative *I shall*, not the subjunctive *I may*, for we must be content to walk in the ways which God has prepared beforehand for each of us. See Eph. ii. 10.

<sup>&</sup>lt;sup>5</sup> 'EIII \*\*\*ofo is probably used to indicate that the writer is referring to spiritual regions, and indeed he often appears to use a preposition in composition in this way.

<sup>&</sup>lt;sup>6</sup> συμπαρακληθήναι evidently points to St. Paul's desire to share with his converts the gracious action of the Holy Spirit, the Blessed Paraclete.

<sup>7</sup> δμῶν τε καὶ ἐμοῦ. Almost equivalent, when the context is taken into consideration, to "You in me and I in you."

- 13. But I do not wish, or intend, that you should be ignorant, brethren, that I often proposed to go to you, and was hindered until now, that I may have some fruit also in you, as also in the other nations. To Greeks and barbarians, to wise and silly, am I debtor, so my heart is eager to bring the good message to you in Rome also. For I am not ashamed of the good message, for there is power from God into safety for every one who trusts Him, to the Jew first, and to the Greek; for the righteousness of God is unveiled in him, out of faith into faith, as it is written, For the righteous man shall live from faith."
- 18. For wrath is unveiled of God from Heaven against every impiety and injustice of men who keep back the truth in injustice. For that which is intelligible of God is manifest

<sup>&</sup>lt;sup>1</sup> προεθέμην, I placed before myself, almost equivalent to the Latin verb pro-pono, whence the English propose, which seems to give the meaning well.

<sup>&</sup>lt;sup>2</sup> St. Paul's thoughts were very large in his character as apostle to the Gentiles. See subsequently chap. xv. 22-29.

 $<sup>^3</sup>$   $\tau \delta$   $\kappa \alpha \tau$   $\delta \mu \delta$ , an indefinite expression, perhaps best rendered by an expression equally indefinite.

<sup>&</sup>lt;sup>4</sup> οὐ γὰρ ἐπαισχύνομαι. Apparently intended to convey both that St. Paul felt no shame in proclaiming the message, and also his confidence that God would justify him and not suffer him to be put to shame through these large desires so openly avowed, because the power is of God, not of himself.

<sup>&</sup>lt;sup>5</sup> Ιουδαίφ τε πρώτον καὶ Ελληνι. Another indication that the Greek comes next to the Jew in the purpose of God of which there are many indications, notably the preparation in God's good providence of the Septuagint and the use of Greek by the writers of the N.T.

<sup>&</sup>lt;sup>6</sup> In him, apparently meaning in the man who trusts God, according to what St. John wrote, "If we confess our sins, He is faithful and just (not only) to forgive us our sins (but also) to cleanse us from all unrighteousness.

<sup>7</sup> δ δὲ δίκαιος ἐκ πίστεως ζήσεται. Very difficult to render satisfactorily. The meaning is evidently that he shall derive his life, not to say his sustenance, from faith. So in Lxx. we find the God of Israel described as a "pasture of righteousness" (Jerem. xxvii. 7) and as "a spring of water of life" (Jerem. ii. 13).

among<sup>1</sup> them, for God made it manifest to them. For His unseen attributes are seen below<sup>2</sup> from the foundation of the world, being perceived in the creation,<sup>3</sup> as well as His unseen Might and Godhead, so that they are found unable to talk themselves out of the difficulty; because when they knew God they glorified Him not as God, nor gave Him thanks, but blundered in their reckoning and their stupid<sup>4</sup> heart was darkened.

- 22. Asserting that they were wise, they were convicted of folly, and altered the glory of the incorruptible God in making Him like a phantom of mortal man, and of birds and quadrupeds and reptiles; wherefore God also gave them over to that in which their hearts delighted, into uncleanness, to dishoncur their own bodies among themselves.
  - 1 Among them, or in them.
- <sup>2</sup> KAΘορᾶται. The preposition in composition here appears to have a meaning analogous to that already explained in the case of ἐπι in composition (see previous note on ἘΠΙποθῶ) to denote that allusion is intended to things physical.
- <sup>3</sup>  $\tau$ oîs  $\pi$ oi $th\mu\alpha\sigma w = in$  the things made, or by the works wrought, that is in the creation.
- <sup>4</sup> It is related that an astronomical expedition once sailed to a remote island to make some important observations. On arriving an uneducated soldier was set to unpack some of the instruments, among which was the concave mirror of a large reflecting telescope. Seeing some discolourations on the carefully shaped and polished surface, the well-meaning but ignorant fellow proceeded to polish it with sand, and not till he had completely ruined the beautiful reflecting surface was the mistake discovered.

Just such a blunder was the fall of man. He was created to be a mirror in which the most exalted of created beings might behold the character and attributes of God Himself; but he had himself no idea how fearfully and wonderfully he was made, and blundering, like the ignorant private, ruined the beautiful mirror completely, and not until it is carefully shaped again and polished can it possibly serve the purpose for which man was originally created. The process is a trying one, and nothing but unswerving faith in God and His eternal and surpassing love can enable man to persevere in the patience of the saints until it is perfected. Yet perfected it shall be, and man shall yet learn to know both the power and the love of His Divine Creator.

- 25. Some changed the sincerity of God in their falsehood, and worshipped and served the creature beside Him who created it—Who is blessed for ever. Amen. Because of this God gave them over to suffer dishonour, for their women too changed the natural use into that which is beyond nature. Likewise also the men, leaving the natural use of the woman, burned in their yearning into each other—men in men working the indecency, and receiving therefrom the requital in themselves, which was the necessary result of their error.
- 28. And as they did not try God, to have Him in know-ledge, God gave them over into an unproved perception, to do things which were not their duty, filled by all injustice, worthlessness, greed, meanness, full of envy, of murder, strife, cunning, malice; whisperers, railers, abominable, insolent, overweening, vagabonds, inventors of evil, disobedient to parents, void of understanding, bound by no covenant, without love, pitiless.
- 1 ἐπιγνώσιs. The preposition appears to have the force, noticed before, of referring the noun with which it is compounded to spiritual regions. Man has aspirations and powers which can only find their right use and satisfaction in God Himself; and if these are not used aright the man necessarily goes astray.
- <sup>2</sup> στοργή, love, affection, especially between parents and children. What precisely St. Paul means it is sometimes difficult to follow. It is not, however, necessary to follow him in detail; does not he himself say such things cause shame even to mention? Eph. v. 12. It is very clear where the error crept in. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength: This is the First Commandent. And the second is like, namely this, Thou shalt love thy neighbour as thyself." (Mc. xii. 30, 31.)

Most men behave as if the order were reversed, and love their neighbour first, and God as themselves, or they do worse, and love themselves first and God as their neighbour, in either case robbing God of His due. Not that they love their neighbour—or themselves—too much, but that they love God alto-

Some having learned to know the righteous decree of God, that those who do such things are worthy of death, not only do them, but unite in approving those who do them.

- II. Wherefore thou art left without defence,<sup>2</sup> O man, whoever thou art, who judgest. For wherein thou judgest the other thou condemnest thyself, for the same things dost thou who judgest.
- 2. For we know that the judgment of God is according to sincerity against those who do such things; and dost thou reckon thus, O man that judgest those who do such things while thyself doing them, that thou shalt escape the judgment of God? Or dost thou despise the wealth of His kindness and forbearance and longsuffering, ignoring the fact that the service is leading thee into repentance? And art thou,

gether too little; they have no conception of their own capacities, and are like some people who never rise above the three R's, readin', 'ritin', and 'rithmetic, though they possess faculties which, rightly trained, would lead them into mysteries unutterable.

- <sup>1</sup> Exceptioners. The pronoun in composition appears to have the force of referring the verb to spiritual regions. Man must ever go forward, there is no safety in retreat.
- <sup>2</sup> Without defence. St. Paul now proceeds to set forth the matter by figures from the law courts. Compare I Peter v. 8, where the word ἀντίδικος means an opponent in a lawsuit, and δ διάβολος, The Slanderer, our ghostly enemy who slanders God to men and men to God. Compare also Zech. iii., where the Slanderer is shown to us in flagrante delicto.
- 3 το χρηστου, very difficult to render. χρηστου means useful, good of its kind, serviceable, attributes which it is difficult to assign (as it is impossible to deny) with reverence to God, Who is essentially excellent in every way; yet He deigns to minister to the necessities of the creature (the very hairs of your head are all numbered), and in serving Him alone can the creature find happiness. It is related that a man once offered to bet a large sum that he would place all the horses in a race which was soon to be run, and having concluded the bet, won his wager by the following forecast, "Eclipse first,

according to thy harshness¹ and obstinate² heart, storing up anger in a day of anger and of unveiling of true discernment³ from God, Who shall render to each according to his works; to some, according to their patience of good work,⁴ glory and honour and immortality, in that they seek lasting life; to others, the reward of their hireling's work, in that they are not won over by the sincerity,⁵ but are misled by the injustice,⁶ anger and wrath, affliction and constraint, threatening every soul of man when he does worthless work here below, the Jew first and the Greek; but glory and honour and peace to every one who works that which is good, to the Jew first and to the Greek,⁶ for there is no respect of persons with God.

and the rest nowhere"; so our only safety lies in putting God first, and everyone else nowhere; and as regards ourselves, in judging that PAILURE stands first, and anything which we seem to have achieved nowhere.

- 1 Harshness, as contrasted with the wealth of God's kindness, &c.
- <sup>2</sup> αμετανόητος, devoid of repentance, that will not bethink itself.
- <sup>3</sup> δικαιοκρίσια, a compound word probably devised by St. Paul, or at least not occurring often. It is, doubtless, capable of several legitimate renderings, of which righteous judgment, the most obvious, seems hardly the best.
- <sup>4</sup> Patience of good work. brown, patience, used in speaking of the patience of the saints which is evidently an antitype of the captivity of the Jews. Of good work, to wit the good work God is doing upon them; though the other translation patience in well doing is by no means to be excluded.
- <sup>5</sup> Not won over by the sincerity, i.e. of God; see verse 2 of this chapter. The crux is to discern and trust in God's sincerity through all the trials that come upon us, in the assurance that He is working out the cure of the fall in a way far transcending our present powers of conception, in a way which shall conduce to His glory and our superabundant blessing.
- <sup>6</sup> By the injustice, i.e. by what to our limited powers has the appearance of injustice. Our only safety lies in saying, "Let God be true though EVERY MAN be a liar."
- 7 It would seem that the Greek and the Southern nations of Europe under the Pope of Rome are now in a position corresponding to the Jew when St. Paul wrote, while the English-speaking races hold the place then held by the Greek. Let them learn a lesson from the failures of Jew and Greek, and hold fast the place in God's favour which He graciously accords to them now.

- 12. For all who failed lawlessly shall perish lawlessly, and they who failed under the law shall be judged under the law; for it is not by hearing law that a man is accounted just with God, but he who acts lawfully shall be held righteous.
- 14. For when nations that have no law by birth do things lawful, they not having a law for themselves are law, in that they show the work of the law written in their hearts, their inner consciousness uniting with them in their witness, and mutually denouncing their reckonings or concurring in their defence in a day when God shall decide the hidden things of mankind<sup>2</sup> according to my good message through Jesus Christ.
- 17. But if thou callest thyself a Jew, and dependest on law, and makest thy boast in God, and learnest to know the

<sup>2</sup> τὰ κρυπτὰ τῶν ἀνθρώπων. The hidden things of mankind are more and greater than we are apt to suppose. It is a snare of the enemy, the voice of the Slanderer, which tries to persuade us that God sent His Son into the world to condemn the world. See Jno. iii. 17, A.V. Or, again, the following by the same beloved disciple. "If our heart condemn us, God is greater than our heart, and knoweth all things." 1 Jno. iii. 20.

So St. Paul writes. "With me it is a very small thing that I should be judged of you or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord." I Cor. iv. 3, 4. The fact is, we must be condemned where a man is judged, even if we try to judge ourselves. We can but do our best, and then say, we are unprofitable servants, we have done but our duty. God alone can justify us, therefore it is a blessed thing that He has promised to judge us.

<sup>&</sup>lt;sup>1</sup> νόμοs, strictly any thing assigned or apportioned, that which one has in use and possession. Hence, I. a usage, custom, and all that becomes law thereby, a law, an ordinance, a received opinion. χειρῶν νόμος, the law of force, i.e. Judge Lynch. II. A musical strain, especially a very ancient kind of song akin to the dithyramb. It was sung in a peculiar manner to the lyre or flute in honour of some god, usually Apollo. III. = νόμσμα. Latin nummus, current coin.

purpose, and triest the difficult points, being controlled from the law, thou art confident in thyself as a guide of the blind, a light of those in darkness, an instructor of the senseless, a teacher of infants, having the shaping of the deeper wisdom, and of the sincerity of the law.

- 21. Thou, therefore, who teachest another, dost thou not teach thyself? Thou who preachest against theft, dost thou steal? Thou who sayest, Do not commit adultery, dost thou commit adultery? Thou who art disgusted at idols, dost thou commit sacrilege? Thou who makest thy boast in law, dost thou dishonour God by the transgression of the law? For the Name of God, through you, is blasphemed among the nations, as has been written.
- 25. For circumcision is profitable if thou doest the law, but if thou wert a transgressor of the law thy circumcision is become void. If, therefore, the uncircumcision keep the

¹ τὰ διαφέροντα appears to mean the frequent cases which arise where conflicting claims or views appear to lead in opposite directions. Such occasions meet us at every turn, and it is by our actions in such cases that the intents of our hearts become known, often even to ourselves, for few know their own motives, or whither they are being led in God's good providence through the trials and temptations of this mortal life. To seek satisfaction here below is for the Christian what turning back into Egypt was to Israel after the flesh. Our only way of escape is by being clothed upon with our house from heaven. "Beloved now, now are we children of God, and what we shall be (when grown up) is not yet made clear. We do know that if it be made clear we shall be like Him, for we shall see Him as He is."

<sup>&</sup>lt;sup>2</sup> Compare Matt. xxii. 15-46.

<sup>3</sup> Compare verse 8 of this chapter.

<sup>4</sup> Compare 1 Cor. iii. 16, 17.

<sup>&</sup>lt;sup>6</sup> It is no light thing to be of God's chosen people, for the enemies of God are only too ready to blaspheme, and it is difficult to avoid giving them occasion, and woe to him by whom the offence cometh. If, therefore, we serve God we must give our whole minds to the matter, or we shall fall into condemnation.

righteous decrees of the law, shall not his uncircumcision be reckoned into circumcision? And he that is uncircumcised by birth, when he fulfils the law, judges thee who, having the scriptures and circumcision, transgressest the law. For he is not a Jew who is one in appearance, neither is that circumcision which is apparent in flesh, but he is a Jew who is so in the hidden sphere, and circumcision of heart is in spirit, not in writing, which receives praise not from men but from God.

- III. What, then, has the Jew beyond others? Or what is the use of the circumcision? Much at every turn. For, first, there is this, that they trusted the things announced from God. For what if some did not trust? Shall their unbelief leave idle the faith of God? Never. But let God be found true, and every man a liar, as has been written, that Thou mayest be justified in Thy words, and mayest overcome when Thou judgest.
- 5. But if our injustice is associated with the righteousness of God, what shall we say? Is God unjust in being
- <sup>1</sup> ψεύστης means not only deceiving, but also deceived, and in practice we do not charge our brother man with lying, that is with deliberate perversion of facts, but assume, if possible, that he is himself somehow deceived when he is plainly in error. Yet if need be, let every man be a liar, rather than imperfection of any kind should be ascribed to our God.
- <sup>2</sup> If we put this in the form of a question, "How mayest Thou be justified . . . ?" and ask it sincerely, we shall have a good practical method for determining the right course of action in difficult cases, and here lies man's best chance of arriving at the true solution of many enigmas of life. He will often find it a difficult question to answer, and then he is compelled to fall back on faith and confess his own weakness and unprofitableness, or else impute folly or imperfection to his Maker and Heavenly Father.
  - 3 Is associated, ovvloryour, i.e. stands (or falls) with.

<sup>&</sup>lt;sup>4</sup> Nothing; but trust Him who lacks not resource, and will find means to justify both Himself and those who trust in Him.

angry with thee? (I speak after the human way). Never! For how then shall God judge the world? For if the sincerity of God overflowed in my deceit into His glory, why am I any longer judged as a sinner? and not according to the way we are abused, and as some report us to say,—Let us do evil that good may result, whose judgment is just.<sup>1</sup>

- 9. What then? Shall we attempt to defend ourselves? Certainly not, for we argued before that Jews and Greeks are all under failure; as has been written, "There is no righteous man, not one; there is none who understands, there is none that seeks God with all his heart." There is none who does honesty, not so much as one. Their throat is a tomb opened, with their tongues were they treacherous, the poisoned fang of asps is under their lips; for their mouth is full of cursing and bitterness, swift are their feet to pour out blood, fracture and suffering are in their ways, and they did not learn to know a way of peace, there is no fear of God before their eyes."
- 19. And we know that all that the law says it utters to those under the law, that every mouth might be stopped,

<sup>1</sup> ων το κρίμα ξνδικόν ζοτιν, apparently meaning that they are rightly condemned who do evil that good may result.

<sup>&</sup>lt;sup>2</sup> With all his heart. This seems to be the force of ΈΚζητέω, for we know from other Scriptures that He is the rewarder of those who diligently seek Him.

This is a terrible accusation to make against the whole human race, but let us confess that it is difficult, nay, impossible, for fallen man to be honest. Everyone admits that honesty is the best policy, but they find it impossible in practice. Why not confess that it is so before God, that so He may help us. A good instance of the difficulties into which a man is liable to fall who seeks to be honest is found in Hamlet, though of course the picture is highly coloured, as perforce must be in the drama.

<sup>&</sup>lt;sup>4</sup> The fear of the Lord is the beginning of wisdom, and must continue until it be cast out by perfect love.

<sup>&</sup>lt;sup>5</sup> Under. ἐν τῷ νόμφ, in the law.

and all the world might be found liable to an action in regard to God.<sup>1</sup> For by works of law shall no flesh be justified before Him, for through law comes recognition of failure.

- 21. But now, apart from law has righteousness from God been brought to sight, to which testimony was borne under the law and the prophets, righteousness, that is, from God through faith of Jesus Christ, into all and descending upon all who trust. For there is no distinction,<sup>2</sup> for all failed and come behind the glory of God, being justified freely by His favour<sup>3</sup> through release by ransom which is in Christ Jesus. whom God appointed beforehand to be offered in propitiation<sup>4</sup> through faith in His blood for a demonstration of His
- <sup>1</sup> Very difficult to translate. It cannot fairly be rendered guilty before God as Judge, it means liable to an action on the part of God, if we could imagine a tribunal before which such an action could lie.
- <sup>2</sup> διαστολή, a drawing asunder, separation; a distinction. The word has several technical uses, and in fact survives among doctors to this day in its original sense in medicine which is a dilatation of the heart or lungs. In grammar the lengthening of a syllable. In music a pause.
- <sup>3</sup> In God's good providence it is impossible for any man to justify himself, if he tries to do so he will be found condemning his Maker that he may be righteous. See Job xl. 8. A.v. But God is greater than man, and not only unutterably just Himself, but able to justify all who trust in Him. See Psalm xxxvii., especially verses 3-8. A.v.
- <sup>4</sup> To be offered in propitiation, lλαστήριοs, propitiatory, offered in propitiation. lλαστήριον is used as a noun in the LXX. for the Mercy-seat, the golden cover of the Ark of the Covenant, the ends of which were hammered into the form of two winged figures.
- "And thou shalt make a propitiatory offering, a cover of pure gold, two cubits and a half its length, and a cubit and a half its breadth. And thou shalt make two Cherubim of beaten gold, and thou shalt place them on it out of the two ends of the propitiatory offering. They shall be made, one Cherub out of this end, and one Cherub out of the other end of the propitiatory offering, and thou shalt make the two Cherubim upon the two ends. There shall be the Cherubim stretching out their wings upon it from above, uniting in sheltering under their wings the propitiatory offering and their faces towards (Greek, into) each other. Towards (Greek into) the propitiatory offering

righteousness through the remission of the failures that had occurred before in the forbearance<sup>1</sup> of God for the demonstration of His righteousness in the present season<sup>2</sup> that He might be Just and Justifier, bringing justification out of faith.

- 27. Where, then, is the boasting? It is excluded. Through what sort of law? That of works? Not so, but through a law of faith. We reckon, then, that man is justified by faith, apart from works of law. Is God the exclusive property of Jews? Is He not also the God of the nations? Yes, of the nations also, if indeed there be One God who will justify circumcision out of faith, and uncircumcision through the faith. Do we, then make law void through faith? Never, but we establish law.
- IV. What, then, shall we say that Abraham, our father, has found after the flesh? For if Abraham was justified out of works, he has something to boast of, but not in speaking to God. For what says the Scripture? "Abraham trusted God, and it was reckoned to him into righteousness." But

shall be the faces of the Cherubim. And thou shalt place the propitiatory offering upon the ark from above, and into the ark shalt thou cast, inside, the testimonies whatever I give thee. And thou shalt learn to know me thence, and I will speak to thee from above, from the propitiatory offering between the two Cherubim that are upon the ark of the testimony, and down to all things whatever I may enjoin upon thee, to the sons of Israel. Ex. xxv. 16-21, I.XX.

<sup>&</sup>lt;sup>1</sup> Forbearance. ἀνοχή, a holding back, stopping, especially of hostilities. Hence, mostly in plural, an armistice, truce.

<sup>&</sup>lt;sup>2</sup> ἐν τῷ νῦν καιρῷ. Apparently referring to the present Day of grace. The Spiritual Israel are not cast off, but they have now been carried captive into Babylon, of which the spiritual antitype is the patience of the saints. Yet while enduring patiently they must ever hasten forward in spirit into the heavenly inheritance.

<sup>3</sup> Law. For the various uses of vbuos see note to chap. ii. 12.

<sup>4</sup> istdrouer, an emphatic form of lotnui, to make to stand.

if anyone works, his hire is not reckoned by favour but by due; but if anyone works not, but trusts Him who justifies the impious man, his faith is reckoned into righteousness, as David also tells the blessedness of the man to whom God reckons righteousness apart from works, "Blessed are they whose transgressions are put away, and whose failures are covered over; blessed is the man from whom the Lord will not reckon failure."

- 9. This blessedness, then, is it for the circumcision, or also for the uncircumcision? For we say that to Abraham his faith was reckoned into righteousness. How then was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision, and he was given the sign of circumcision as a seal of the righteousness which had been credited to him from his faith, which he had before he was circumcised; so that he becomes a father to all who trust without circumcision; that his righteousness might be credited to them also, and a father of circumcision, not to any out of circumcision alone, but to those who also march by the tracks of the faith—while yet uncircumcised—of our father Abraham.
- 13. For the message to Abraham and to his seed, that he was heir of the world, did not reach either through law, but through righteousness from faith. For if they are heirs by the effect of law, their faith has been drained off and the Message is left idle. For the law works anger, for where

<sup>1</sup> avopíai lawlessness, transgressions of the law.

<sup>&</sup>lt;sup>2</sup> λογίζομαι, strictly of numerical computation, to count, reckon, calculate. The metaphor is evidently drawn from mercantile accounts. So in the case of Abraham his faith was entered to his credit as righteousness, for by it he took shelter under the infallible righteousness of the Almighty.

there is no law there is no transgression; therefore it is of faith that it might also be by favour, that the message might be sure to all the seed, not to him from the law alone, but also to the Abraham of faith, who is father to all of us, as has been written, "For I have appointed thee father of many nations," in that he trusted God, Who makes the dead rise, and calls things that are not as if they were; and beyond hope trusted in hope, whereby he became father of many nations, according to what was said, "So shall thy seed be," and being strong in his faith neither did he despise his own body as already practically dead-for he was about a hundred years old-nor the deadness of Sarah's motherhood, but entering into the message he was not separated from God by its incredibility, but was strengthened in his trust, giving glory to God, being fully assured that whatever has been telegraphed1 He is able to effect. And so this was reckoned to him into righteousness.

23. And it was not written for his sake only that it was reckoned to him, but also on our account, to whom it was destined to be reckoned, who trusted Him who raised Jesus our Lord from the dead, who was given over because of our blunders, and was raised because of our justification.

<sup>&</sup>lt;sup>1</sup> Telegraphed. ἐπήγγελται is hardly translatable into English except by the use of this word. God's messages reach us, like telegrams, without signature by the writer and by the hands of messengers of no personal authority. It rests with us to exercise our spiritual powers of discernment in reading the message and acting accordingly.

<sup>&</sup>lt;sup>2</sup> Because of. In each case  $\delta \omega$  with accusative, of which this seems the most simple and direct meaning. Observe that Adam was not condemned because he ate the forbidden fruit. He was told not to eat it because he would be sure to die if he ate it, and it was simple folly to eat it unless he wished, or at least were willing, to die. His fall really consisted in his subsequent blunders, which fully justified that which God had said beforehand, seeing

- V. Being justified then as the fruit of faith, we have peace towards God through our Lord Jesus Christ, through whom also we had access into this favour in which we stand, and boast ourselves on our hope of the glory from God. And not only so, but we also boast ourselves in our afflictions, knowing that the affliction works out patience, and the patience proof, and the proof hope; and the hope puts not to shame, for the love of God is poured out in our hearts through holy spirit which is given to us.
- 6. For Christ, while we were yet weak, at the critical time died on behalf of impious man. Now, one would hardly be put to death on behalf of justice,<sup>2</sup> but on behalf of what is good one would readily<sup>3</sup> dare even to die. But God makes

that knowing good and evil he preferred evil. So the Jews, who crucified the Lord in ignorance (apparently supposing that the Christ could not, or would not, allow himself to be so treated, and if Jesus of Nazareth permitted himself to be crucified he could not be the Messiah, but a dangerous and criminal impostor), were not condemned for the act. Their condemnation lay in that, after it was done, they could not, or would not, recognise the fact and confess their error. In fact, they did not dare to admit, even to themselves, that they had done such a thing. The time has yet to come when they shall, as a nation, look on him whom they stabbed and say, "We are verily guilty concerning our brother." Meanwhile it is because God justified the act of crucifixion as the result of real, if misguided, zeal for Him that the man Jesus of Nazareth was raised from the dead to bring the knowledge of God's surpassing love and care for man home alike to Jews and Gentiles, and to bring life and immortality to light in human nature.

- 1 We should miss much of the beauty of the original if we always translated πνεθμα άγιον by The Holy Ghost. It is often used without the article in an impersonal manner as appears the intention here. In fact, holy spirit would appear to be the wine of the kingdom, cheering the heart of God and man. See Acts ii. 13-15, &c. Eph. v. 18, and many similar passages.
- <sup>2</sup> The argument appears to be that no one would die for abstract justice, but if anything were to be gained by death, which he desired sufficiently, one would not hesitate to be put to death.

<sup>&</sup>lt;sup>3</sup> τάχα appears to have this force. It is not τάχ αν = probably, perhaps, may be; but τάχα = quickly, soon, forthwith. Latin, statim,

his love for us consistent, in that while we were yet sinners Christ died on our behalf; much more then being justified now in His blood shall we be rescued through Him from the anger (of God).<sup>2</sup>

For if when we were enemies we were reconciled to God, through the death of His Son, much more, being reconciled, shall we be saved in His Life, and not only so,<sup>3</sup> but also boasting in our God through our Lord, Jesus Christ, through whom we are now in the condition of recipients of the reconciliation.

12. Therefore, as through one man the failure came into the world, and, through the failure, Death also penetrated to all men, in that all failed—for until the law failure was in the world, though failure is not imputed where there is no law; yet Death was king from Adam to Moses,4 even over those

is, standing with), being compounded of  $\sigma \acute{v}v = together$ , and totaum = I set up. Had God sought to condemn man that He might be righteous (compare Job xl. 8, x.v.), it was simple enough, for man at the fall was in His hand. Or, after a longer trial, at the flood, He had only to leave the Ark unmade and the race would have perished. But He loved man, and would not permit him to throw away in ignorance the good gift of life. Nay, rather than man should do this, and throw away the blessedness for which He had created him, God Himself would die on man's behalf, as man, and so win him by sheer love. Man holds death a light thing; and so it is, as St. Paul remarks, when weighed in the balance with some other things; but to Jesus Christ, who had no reason whatever, save love for man, to submit to death, nay, to endure the hiding of his Father's face—what this was no man can tell, we can only look and wonder at love so profound and Divine, hardly daring to believe that we are its object.

<sup>2</sup> The words in brackets are not expressed in the Greek, but may be supplied without much hesitation.

<sup>3</sup> οὐ μόνον δέ. The argument seems to be that they were not only reconciled but glorying in their reconciliation, revelling in God's favour, and so had grasped and appropriated the reconciliation, and were in a better position than if the reconciliation had been effected only, without recognition on their part.

<sup>4</sup> Death was king from Adam to Moses. This seems a singular statement, of which the intention is not at once obvious. It is clear, however, that the

who had not failed in the form of the transgression of Adam, who is a type of Him who was to be.

- 15. Yet not like the blunder, so also is the favour. For if by the blunder of the one the many<sup>1</sup> died, much more did the favour of God overflow into the many,<sup>1</sup> and the free gift in favour which springs from The One Man,<sup>2</sup> Jesus Christ. Moreover the gift is not as from one who failed. For the judgment had its origin through one (who failed)<sup>3</sup> into condemnation, but the free gift (deliverance)<sup>3</sup> out of many blunders into justification.
  - 17. For if in one blunder Death was made king through

intention is that Death was not king from Moses onward, in the same sense as he had been before. Yet, even before Moses, when Death was king, Enoch escaped his power, a witness that there was even then a stronger than he to Whom men might flee for refuge. But what change did Moses work? To appreciate this we must turn to the Septuagint to learn that Moses did not die; and the intention appears to be that the law actually did effect a means of reconciliation with God had men learned to follow it as Moses did, and that death under the law was the result of individual failure, not of Adam's transgression. This makes the death of The one Man, who fulfilled the law entirely, the more marvellous; and makes it clear that it was not as a lew, but as the son of man, the son of Adam who ate the forbidden fruit, that He died, thereby confessing that the decree in the day that thou eatest thereof thou SHALT SURELY DIE, was holy, just, and good. And God being thus justified of man shewed in the person of the man who so honoured Him and His lightest word, His abundant and overflowing love to mankind at large, and for the sake of Jesus of Nazareth offers life and abundant love and favour to the whole race.

<sup>1</sup> The many. of πολλοι, People at large.

<sup>&</sup>lt;sup>2</sup> The One Man. It is no use to blink the fact. There has so far been only One Man worthy of the name. He took up human life as he found it in banishment from God through Adam's disobedience and subsequent blundering, and lived accordingly, fulfilling completely all the injunctions of the Almighty, and finally by His death on the cross of His own free will (see John x. 18, Matt. xxvi. 52-54) confessed that life in alienation from God was not worth living, and that for fallen men the decree of death was good. See also Philip. ii. 5-11, in the original if possible, if not in R.v.

<sup>&</sup>lt;sup>8</sup> See note 1, following.

the one (who failed), much more shall those who accept the overflowing abundance of the favour, and of the free gift of the justification, reign in life through the one (who triumphed) Jesus Christ.

- 18. So you see, on the one hand, Through one blunder into all men into judgment; and on the other, Through one act of right<sup>2</sup> into all men into justification of life.
- 19. For as through the deafness<sup>3</sup> of the one man the many were set down as sinners, so also through the keen hearing<sup>4</sup> of the one the many shall be set down as righteous.
- <sup>1</sup> These words in brackets have been added in the hope of making the writer's meaning more clear. The translator thinks they might fairly be printed as part of the translation without any brackets or other mark, but he desires to add nothing on his own sole responsibility.
- <sup>2</sup> One act of right. Namely the death of Jesus of Nazareth of his own free will on the cross, whereby He justified the Almighty in the sentence of death and banishment from His presence which had been pronounced on fallen man, and so opened a way for the return of man into favour with the Almighty and into lasting life and blessedness in His presence. Such appears to be the intention of this 18th verse, which the translator has endeavoured to render as closely as possible. But in so doing the weakness of the instrument, namely human language, is made manifest. Language is in fact, as it were, expressed in terms of three dimensions; whereas to express spiritual things a language is needed in terms of four dimensions at least, and when we are clothed upon with our house from heaven we may well hope to have a language to correspond.
- <sup>3</sup> Deafness. napakon, that which has been heard amiss, or only half heard, hearsay, Plato, Galen. Unwillingness to hear, disobedience, contumacy. Rom. v. 19, 2 Cor. x. 6. Phot. &c. St. Paul however in the largeness of his heart and knowledge of the mind of Christ (see 1 Cor. ii. 16) appears to attribute the failure to defect of hearing, to a hearing amiss.
- t braken, obedience LXX. and N.T. But braken to listen, hearken, give ear to, listen to and answer, to answer an inquiry, answer when called or challenged. So that obedience is rather the result of braken than a fair translation of the word itself. Adam was stupid and could not hear when challenged, or give the right response. Jesus of Nazareth desired to hear, and did hear and respond to the Almighty at every turn, and knew how to give the right response, and recover what Adam lost not for himself alone, but for the whole race, if they will but follow in his footsteps.

And law came in as by a side wind in order that the blunder might be magnified. But He who made the failure great, made the favour to overflow in yet greater abundance, in order that as the failure reigned in Death, so also the favour might reign through righteous dealing into lasting life through Jesus Christ our Lord.

- VI. What shall we say then? Are we to stay on in the failure in order that the favour may be the greater? God forbid! Seeing we died to the failure how shall we any longer live in it? Or do you not perceive that all we who have been baptised into Christ Jesus were baptised into his death? We were buried then with him through that baptism into that death, in order that as Christ was awakened out of the company of the dead through the glory of the Father, so we also might walk<sup>3</sup> in newness of life.
- 5. For if we were planted with him and made sharers in the form of his death, then surely we shall share in his resurrection also—when we learn to know this, that our old man

<sup>&</sup>lt;sup>1</sup> παρεισῆλθεν. There is nothing about wind in the text but the force of the verb compounded with two prepositions seems hardly capable of translation except by some such device as that used.

<sup>&</sup>lt;sup>2</sup> The object of the law was to magnify the blunder and make it perceptible to the gross senses of men. The following words however show that the object was not to condemn man, but to induce man to condemn himself that so God might justify him. Men are so foolish as to imagine they can get on in ignorance of God and without His help, and God endeavours in every way to convince him of the error of this, that so he may need his God and seek to Him, and receive of Him blessing and life quite beyond his present powers of conception. For God made man for Himself and His own delight, and in wisdom ineffable made him so that he could find no satisfaction anywhere but in Him.

<sup>&</sup>lt;sup>3</sup> περιπατέω, to walk about. While in this mortal flesh Christians will be found walking about in all sorts of stations in life and occupations—but always in newness of life.

shared in his crucifixion in order that the body of the failure might be left unemployed, and so we should no longer be slaves of the failure.¹ For he who has died the death has been justified² from the failure. But if we died with Christ we trust that we shall also live with Him, seeing that we know that Christ being risen from the dead does not go on dying, Death is no longer his lord.³ For in that he died, he died to the failure once for all, but in that He lives, He lives to God. So do you also reckon yourselves dead certainly to the failure, but alive to God in Christ Iesus.⁴

- 12. Therefore let not the failure be king in your dead body, that you should give heed to its<sup>5</sup> desires, and do not set aside<sup>6</sup> your limbs to the failure as implements of unrighteousness, but set yourselves aside to God, as having left the
- <sup>1</sup> Compare Jno. viii. 34. "Jesus answered them, Verily, verily I say to you, every one who is guilty of the failure is a slave of the failure."
- <sup>2</sup> One classical use of δικαιδω is to chastise, punish, much as in Scotch, justify = execute; and this seems the intention here. Compare also the well-known principle in English law that a man cannot be tried twice for the same offence.
- <sup>8</sup> Death was his lord in the days of his flesh, for he took over the responsibility of Adam's disobedience with all its results as true and very son of man, that by perfect obedience he might work out man's deliverance from that cruel lord.
- <sup>4</sup> A favourite Easter hymn runs, "Jesus lives! henceforth is death, But the gate of Life immortal." (Hymns A. and M. 117, 2nd verse). Which is perfectly true if understood of baptism. The following two lines, however, in the mouth of baptised men and women are downright rubbish—or worse. "This shall calm our trembling breath, When we pass its gloomy portal." To consent to this is to assert that Christ goes on dying, it is in fact—to use the words of the A.v.—continuing in sin that grace may abound.
- f αὐτοῦ must refer to the body, which is dead and whose desires are those of death and corruption. Compare verse 24, sq.
- 6 παρίστημι to place by or beside. παραστήσαs τὰ δπλα having brought his arms into view; Demosthenes. The intention of St. Paul, however, is evidently that of diverting the limbs from the use of one master to that of the other.

dead,1 and alive; and your limbs as instruments of righteousness to God.

- 14. For failure shall not have power over you, for you are not under law but under favour. What then? Are we to miss the mark because we are not under law but under favour? Let it not be so! Do you not know that if you offer? yourselves to any one as slaves to listen, you are his slaves to whom you give ear, either I say of failure into death, or of acute hearing into uprightness?
- 17. But thanks be to God that you were slaves of the failure, but gave ear from your heart to Him who was given you as a type of instruction, and having been freed from the failure you became slaves to Uprightness. I speak human language because of the weakness of your flesh. For as you set aside your limbs in servitude to the uncleanness, and to lawlessness into the lawlessness, so now set aside your limbs in servitude to the just dealing into sanctification.
- 20. For when you were slaves of the failure you were free as regards righteousness. What fruit, then, had you upon the things of which you are now ashamed? For the

<sup>1</sup> As having left the dead, in verpor. Compare Matt. viii. 22. Lc. ix. 60.

<sup>&</sup>lt;sup>2</sup> See note 6 on preceding page.

<sup>&</sup>lt;sup>3</sup> This gives another view of the fall. Man must by his very nature be slave to some one. So Eve first and Adam afterwards became slaves to the enemy, or rather Eve became slave to the enemy and Adam slave to her, as soon as they listened to him. They were given the chance, however, of forsaking him and giving ear to their Maker in the evening. Gen. iii. 8, 9. AND DID NOT DO IT.

As a type of instruction, by following whose example you may quit Adam's childish folly, and the gambling human way (Eph. iv. 14), and learn to deal in a manly, straightforward way with God. Compare Job xxxviii. 3, xl. 7. A.V.

<sup>&</sup>lt;sup>5</sup> Set aside. See previous note on παρίστημι.

effect<sup>1</sup> of those things is death. But now having been freed from the failure, and becomes slaves to God, you have your fruit into sanctification, and the effect is lasting life. For the dainties purchased<sup>2</sup> of the failure are death; but the gift of God's favour is lasting life in Christ Jesus our Lord.

- VII. Or do you not perceive, brethren, for I speak to men who know what law is,<sup>3</sup> that the law has authority over the man during the term of his natural life? For the married woman<sup>4</sup> is bound by law to her husband during his life, but if the man die she is left unemployed of the law of her husband.
- 2. Evidently then, while her husband lives she shall commit adultery if she become another man's; but if her husband die she is free from the law so that she shall not be an adulteress though she become another man's.
- 4. So, my brethren, you also were put to death to the law through the body of Christ, and became another's Who is risen from the dead, in order that we may bear fruit to God.
  - 5. For when we were in the flesh the sufferings of our

<sup>1</sup> Effect. τέλος, the fulfilment, completion of a thing, Latin effectus.

<sup>&</sup>lt;sup>2</sup> The dainties purchased. δψωνία, purchase of fish, purveyance. But δψον is strictly boiled meat as opposite to bread, then generally meat, flesh, and anything eaten with bread or food to give it a relish, fish being the chief dainty of the Athenians. Compare Hamlet's speech to Polonius: "Excellent well, you are a fishmonger," act 2, scene 2.

<sup>&</sup>lt;sup>3</sup> Is he not addressing Romans, the law makers par excellence of the time, who had subdued the known world to the pax Romana? Paul himself being a Roman citizen when it was no mean boast to be able to say, "Civis Romanum sum."

<sup>&</sup>lt;sup>4</sup> Marriage was highly honoured among the Romans, to which fact, doubtless, in no small degree they owed their firmness and strength.

<sup>\*</sup> πάθημα, anything which befals one, mostly of sufferings and misfortunes.

failures, which resulted from the law, worked in our limbs to make us bring forth fruit to Death, but now we are free from the law, being dead in Him who holds us fast, so that we are slaves in newness of spirit, not in obsoleteness of letter.<sup>1</sup>

- 7. What shall we say then? Is the law a failure? God forbid! But I did not become aware of failure save through law, and I had not known covetousness if the law had not said, thou shalt not covet. But failure, having received a starting point through the commandment, wrought in me all covetousness, for apart from law failure is dead.
- 9. And I was living once without law, but when the commandment came the failure lived again, and I died; and the commandment which is into life, that same I found<sup>3</sup> to be into death; for the failure having received a starting point through the commandment utterly beguiled me, and through it slew me.
  - 12. So the law is holy, and the commandment holy, and just, and good. Is then good become death to me? God forbid; but (it was)4 the failure, that it might be manifest as

<sup>&</sup>lt;sup>1</sup> This might be paraphrased in several ways, but the writer is dealing with things so difficult to treat at all, that it seems best to adhere as closely as may be to his own diction.

<sup>&</sup>lt;sup>2</sup> επιθυμέω, to set one's heart on a thing not necessarily in an evil sense, the things which the law forbids us to set our heart on are such as we should not desire at all, but seeing these forbidden the Slanderer stirs us up to desire them in order that we may be estranged from God. Man, however, if he will use his power, is the more perfect and capable, and God, Who is no respecter of persons, cannot in justice restore him to favour until he shows that he esteems his Creator's favour above everything by worsting his really inferior opponent. One Man has done this, but He is also God, and man must by His example and help recover his lost place, and therefore must wrestle with the highest created beings. See Eph. vi. 12.

I found, literally was found.

<sup>&</sup>lt;sup>4</sup> The words in brackets are supplied. The meaning appears to be that it was not good, but the failure which became death to me.

failure in that it worked death to me through good, that the failure might be found sinful par excellence through the commandment.

- 14. For we know that the law is spiritual, but I am fleshly, sold<sup>2</sup> under the failure, for what I am effecting I do not learn to know, for I do not what I desire and intend<sup>3</sup> to do, but what I hate that I do. But if I do that which I neither desire nor intend, I agree with the law that it is good; and now it is no longer I that effect it, but the failure which is resident in me.
- 18. For I know that in me, that is in my flesh, good dwells not; for will and intention I have, but not the power to effect what is good. For the good which I desire and intend I produce not, but the evil which I neither desire nor intend I do.4
- 19. But if I produce what I neither desire nor intend, it is no longer my work, but that of the failure resident in me. I find then this law, that when I desire and intend to produce good what is worthless comes to hand. For I am pleased with the law of God after the inner man, but I see another law in my members enlisted against the law of my sense and bringing me into captivity to the law of failure, which (law) is in my members.

<sup>&</sup>lt;sup>1</sup> καθ ὑπερβυλὴν appears to have this force, though par excellence is hardly satisfactory in the context.

<sup>&</sup>lt;sup>2</sup> πεπράμενος, sold, especially for exportation.

<sup>&</sup>lt;sup>3</sup> Desire and intend, one verb in the Greek, ἐθέλω. To will, wish, desire, distinguished from βούλομαι as expressing will combined with choice and purpose, while βούλομαι denotes mere inclination.

<sup>&#</sup>x27;Ahout the same period Horace penned the following:-"Video meliora proboque, Deteriora sequor."

<sup>&</sup>lt;sup>5</sup> The word in brackets is supplied to indicate that the preceding pronoun refers back to law and not to the word failure, which immediately precedes it.

- 24. Wretched am I, man! Who will rescue me out of the body of this death? Thanks be to God through Jesus Christ our Lord! Very well then, I myself in my mind<sup>1</sup> serve the law of God, but in my flesh a law of failure.
- VIII. There is no condemnation then to those in Christ Jesus, for the law of the spirit of the life in Christ Jesus freed me from the law of the failure and of Death. For what was impracticable for the law in that it was weak through the flesh, God effected by the mission of His own Son in a form<sup>2</sup> of fallen flesh, and cloaking<sup>3</sup> failure condemned sin in the flesh, in order that the righteousness of the law might be fulfilled in us who walk not in<sup>4</sup> flesh but in<sup>4</sup> spirit.
- 5. For those who are in flesh are sensible of the things of the flesh, and those in spirit the things of the spirit. For the thought of the flesh is death, but the thought of the spirit is life and peace; because the thought of the flesh is

<sup>1</sup> vdos, mind, appears to be contrasted with flesh here to express the inner and spiritual man as contrasted with the merely natural man. In the three clauses preceding the writer appears to express his attitude and feelings as man. The first clause expresses his wretchedness under the fall and all its consequences. The second the cry for deliverance. The third the attitude of thankfulness to which he attains through faith in deliverance already complete in the purpose of God. And the words that follow his attitude during the struggle, determination to serve God, and that failure shall only be due to the weakness of the flesh and therefore not infect his inner man.

<sup>&</sup>lt;sup>2</sup> δμοίωμα, that which is made like, a likeness, image. Evidently expressing here that which He received from His virgin mother. See note to 1 Thess. iv. 4 on the word σκεῦος.

<sup>&</sup>lt;sup>3</sup> Cloaking. This seems to be the intention of  $\pi \epsilon \rho l$  with the genitive in this case. Compare Ex. xxxii, 32, Ps. cvi. 23,

<sup>&</sup>lt;sup>4</sup> κατά with accus. in each case seems best translated thus in this instance. But see following note to verses 12-13 of this chapter.

<sup>&</sup>lt;sup>6</sup> φρόνημα, that which is perceived. How often are we told that we must all die, showing that those who say this are walking after the flesh, which can see nothing before it but death.

enmity toward God for it is not in subordination to the law of God; for indeed it cannot be, and those who are in flesh cannot please God.

- 9. But you are not in flesh but in spirit, if that is God's spirit is dwelling in you: but if any have not Christ's spirit, that man is not His. But if Christ is in you the body is dead through failure, but the spirit is life because of righteousness.
- 11. But if the spirit of Him who awakened Jesus from the dead dwells in you, He who awakened Christ from the dead shall also make your dead bodies live through His spirit that dwells in you.
- 12. Then, you see, brethren, we are debtors not to the flesh that we should live in<sup>3</sup> flesh; for if you live in<sup>3</sup> flesh you are bound to die. But if in spirit you put to death the actions of the body you shall live.
- 14. For those who are led by the spirit of God are all sons of God. For you did not receive a spirit of slavery again bringing fear,<sup>3</sup> but you received a spirit of sonship wherein we cry ABBA! OUR FATHER! And that spirit itself unites with our spirit in testifying that we are children<sup>4</sup> of God.

In flesh. The Greek has  $\kappa \alpha \tau \acute{\alpha} \sigma \acute{\alpha} \rho \kappa \alpha$  which may perhaps be best understood by comparison with  $\kappa \alpha \tau \acute{\alpha} \rho \acute{\alpha} \sigma = down$  stream, but it is difficult to express in English the exact meaning. See previous note on the same expression in the preceding verses of this chapter.

<sup>&</sup>lt;sup>1</sup> God said to Adam, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Fallen man says, What is done cannot be undone, I have eaten and I must die; so ignoring the way of return to God which He has provided and scorning His abounding love and mercy, whereas the only question worthy of man's consideration at present is, How can I be reconciled to God?

<sup>3</sup> Bringing fear. Greek, into fear.

<sup>&</sup>lt;sup>1</sup> τέκνα related to τίκτω much as the Scotch bairn is to the verb whose participle is born.

- 17. And if children, HEIRS also. Heirs of God and sharers of Christ's inheritance—that is if we share His sufferings so that we may also share His glory.
- 18. For I reckon that the mishaps of the present time are nothing to the glory destined to shine forth into us. For the carnest expectation of the universe goes forth in longing for the manifestation of the sons of God. For the universe was subjected to this trifling, not willingly, but because of Him Who placed it in subjection, in hope that the universe itself shall be freed from the slavery of the destruction into the freedom of the glory of the children of God.
  - 22. For we know that all the universe<sup>5</sup> unites in groans
- The earnest expectation. The word appears compounded of ἀπό, from; κάρα, head; δοκέω, I think, suppose, imagine, expect. As if the whole universe were waiting in awe and wonder to see what the sons of God are to be like.
- <sup>2</sup> κτίσίs from κτίζω. To people a country, build houses and cities in it. Also to produce, bring into being. So κτίσιs a making, creating, especially the creation of the universe. N.T. Chiefly, therefore, the heavens, though not excluding the earth; see Gen. i. I. A.v., where, however, the LXX. have ἐποίησεν, probably as referring to the material universe rather than to those who people it, who appear chiefly to be referred to in the word κτίσις.
- This trifling. This seems to be the sense, compare the beginning of verse 18. The incarnation of the Son of God, and all its attendant humiliation and suffering, may well have appeared the most foolish trifling to the mighty Heaven-abiders who beheld it, save as they had confidence in the Almighty. And indeed, save that man has capacities and destinies utterly beyond either their powers of conception or his own, they would seem justified in regarding it much as Cæsar did Antony's conduct in Egypt. See Shakespeare's play "Antony and Cleopatra," act 1, scene 4, and Pompey's remarks on the same subject; act 2, scene 1. And, indeed, had the work He undertook at His Incarnation ended on Calvary, this play of "Antony and Cleopatra" were no mean comment on it. But then this trifling only had been told which is unworthy of mention in comparison of what is yet to be.
  - In hope. Greek, upon hope.
- <sup>5</sup> artists again, apparently the conscious and intelligent universe, though how extensive that may be it is difficult to say. See Gen. iv. 10, 11. We are apt to miss much of the point of what has been revealed through inattention and careless reading. Geologists tell us that life and death existed from

and travail-throes until now.<sup>1</sup> And not only so, but we also, who have the firstlings<sup>3</sup> of the spirit, ourselves are groaning in ourselves going forth in expectation of sonship, that is the release of our body through the ransom which has been paid.

24. For we were kept alive by the hope; but hope which is seen is not hope, for when any one sees a thing how can he also expect it? But if we hope for what we see not, we patiently look forward to receive it.

ages far more distant than the Adamite order of things. And this, so far from being contrary to God's word, appears entirely in accordance with it, for we are not led to suppose that death was an unknown thing when God said to Adam, "In the day thou eatest thereof thou shalt surely die." On the contrary, there seems good reason to suppose that the shoreless ocean, which tumbled round the globe before the Spirit of God moved on the face of the waters (Gen. i. 2) had submerged a previous creation, which had failed as the Adamite world did, and left no survivor. Otherwise the solemn covenant with Noah (Gen. ix. 8-17) would hardly seem called for. The fact seems to be that sin, that is, misunderstanding between the Creator and the creature, had appeared in the universe before Adam was created, and that he was brought into being expressly for the purpose of recovering creation and bringing it back into order and subordination under God's hand. See John x. 16, where the other sheep which are not of this fold may well be the angels who kept not their first estate. See 2 Pet. ii. 4; Jude 6.

<sup>1</sup> Εχρι τοῦ νῦν. If Εχρι be regarded as a preposition governing the genitive this is the meaning, and it is doubtless a correct one. But Εχρι is properly an adverb, and as such would be connected with the preceding verbs. So taken the translation would be, "unites in groans and travail-pains to the very bottom from the present state of things." The sons of God are not yet born, and the universe is labouring in the throes of the mighty birth.

<sup>2</sup> ἀπαρχή. In making a sacrifice it was customary first to cut some of the hairs from the forehead of the victim, which were offered as firstlings of the sacrifice. The present glorious endowment of the Church, consisting of apostles, prophets, evangelists, pastors, and teachers, and all the manifold gifts and graces of the Spirit are but the firstlings of what God has prepared as an offering to man.

<sup>3</sup> The intention seems to be that when anyone sees what it is that God prepares in love for him, he will forthwith set to work to achieve it—like the merchantman when he found the pearl of great price. Not that anyone has yet seen a fraction of what he is heir to, but even the primal offering is of more value than many pearls.

- 26. In like manner also the spirit unites in accepting its share<sup>1</sup> in our weakness. For we know not what we shall pray for<sup>2</sup> as it behoves us to know, but the spirit itself intercedes on our behalf with groanings unutterable.<sup>3</sup> But He who seeks for the hearts of all<sup>4</sup> knows what is the thought of the Spirit, that He intercedes according to the mind of God<sup>5</sup> on behalf of holy ones.
- 28. And we know that for those who love God, all things unite in working into good, seeing that they are called according to a purpose. For those whom He knew beforehand, He also marked off beforehand, as of like form with the image of His Son, that so he might become first-born among many brethren.
- <sup>1</sup> Unites in accepting its share. This appears to be the force of συνάντιλαμβάνεται. The Holy Spirit is no unwilling victim offered to an offended deity in innoceace on behalf of an offending superior, but longs in love to man to serve him and fulfil in him the ineffable purpose of the Father.
- <sup>2</sup> Pray for. This appears to be one perfectly sound and legitimate translation, but an equally sound and legitimate one would be: "We know not what we shall worship as it behoves us to know."
- <sup>3</sup> ἀλαλήτοιs. Here again a double translation appears both possible and intended. The Lexicon gives ἀλάλητος, unspeakable, unutterable; which is doubtless the first intention. But placing the accent differently we have ἀλαλητός, the shout of victory, a meaning which is certainly suggested, if not directly intended.

These difficulties of translation so constantly recurring appear to show clearly that a single translation can never render satisfactorily the original Greek, and suggest a new meaning to Isalah xxviii. 9-13. The stammering lips and another tongue represent human language at its best and highest. This mortal must put on immortality before anything better can be used.

- 4 The hearts of all. Greek ras kapolas, the hearts, apparently with this intention, but epeuvdo means to track as well as to seek for.
- <sup>5</sup> According to the mind of God. This appears to be the intention of κατὰ θεόν. See previous notes on κατά with accus, under verses 5, 12, 13, of this chapter.
- 6 εἰκών, a figure, image, likeness, of a picture or statue, appears to be used here much as ὁμοίωμα is used in verse 3 of this chapter. See note thereon. A man at his best can only be to God what a picture or statue is to a man. Such was he created originally. See Gen. i. 26, where the Septuagint has εἰκων and δμοίωσιs. But it doth not yet appear what we shall be. 1 [no. iii. 2.

- 30. But those whom He marked off beforehand, those he also called; and those whom he called, those he also made righteous; and those whom he made righteous, those he also glorified. What shall we say to these things? If God is on our side who is against us? Seeing at least that He spared not his own Son, but gave Him over! on behalf of all of us, how shall he not, in his favour, also with Him freely bestow the Universe upon us?
- 33. Who shall lay the blame of any thing<sup>3</sup> on the elect of God? God is their justifier; who condemns them? Christ it is that died,<sup>4</sup> or rather that was also awakened,<sup>5</sup>
- I Gave Him over, to be made very man and live as man among men, and ultimately to die as man for men by the exquisite pain and torture of crucifixion, that so we might have some sign which could reach our intelligence of what He suffers through the alienation of His creature man from Himself, and the price He is willing to pay to remove the misunderstanding. This seems to be a specimen of what St. Paul calls "boasting in our God through our Lord Jesus Christ," chap. v. 11. The Jews remain in their present state of alienation, not because they crucified Jesus of Nazareth, but because when he rose from the dead and sent his Apostles to make known the fact to them they did not dare to look on Him whom they had stabbed, and say "We are verily guilty concerning our brother." And the only way of deliverance for fallen man lies in confessing that he personally is guilty of the act, and confessing it with true contrition and penitence, and so bringing to God the only acceptable offering which fallen man can bring—that, namely, of a broken and contrite heart.
- <sup>2</sup> xapi(aµai, to say, or do something agreeable to a person, show him favour, or kindness, oblige, gratify. Our Lord and Master pronounced blessed the poor in spirit—why? Because man has nothing here below save a nature which God alone can satisfy, and if he tries to do with less than he was created for, he must be wretched: his only chance of happiness lies in recognising his poverty.
- 3 Lay the blame of anything. This seems to be the force here. The construction with κατά followed by a genit. appears unusual, but Sophocles has Χόλον κατ' αὐτῶν ἐγκαλῶν. Phil. 328. Collate with Matt. xviii. 7-9.
- <sup>4</sup> Χριστος (the Anointed man) δ ἀποθανών. Apparently meaning that in Him (who is also God) man has endured the penalty of disobedience to the uttermost, and so no action can lie against those who are in Him.

<sup>5</sup> Was also awakened, from out of the company and society of the dead by the power of the Father.

Who is also at God's right hand, and who intercedes on our behalf. What shall alienate us from the love of Christ? Shall affliction, or difficulties, or persecution, or hunger, or nakedness, or danger, or the sword? as has been written: "For thy sake we are put to death all day long, we were reckoned as sheep for slaughter." But in all these things we are conquerors twice over through Him who loved us. For my faith is fixed that neither Death, nor Life, nor Angels, nor Authorities, nor things impending, nor Fate, nor Powers, nor height, nor depth, nor any other created thing shall be able to alienate us from the love of God which dwells in Christ Jesus our lord.

IX. I speak truth in Christ, I am not deceived, my conscience uniting in holy spirit in my testimony: I have great pain and incessant grief in my heart. For I prayed to be accursed, I myself, from Christ on behalf of my brethren,

<sup>1</sup> Difficulties. στενοχωρία, want of room, confinement, straits.

<sup>&</sup>lt;sup>2</sup> Created thing. krious. See previous notes on this word under verses 19 and 22, where the same word is translated Universe. It would seem that all the foregoing nouns are, in St. Paul's mind, not mere things, but personalities. In fact, we have many indications that the great Apostle of the Gentiles was what would now be called a pantheist, that is everything was to him alive and subject, willingly or not, to the Divine Creator.

<sup>&</sup>lt;sup>3</sup> Our lord. Some explanation should, perhaps, be given for departing from the usual custom here. In Greek, at least as now printed, capitals are used less freely than in English, so that if a capital is used it is in deference to English usage not because St. Paul used capitals. But the distinction is not merely arbitrary. Christ Jesus is indeed Lord of all, even of the devils who believe and tremble, and when the word appears to be used in this sense it is written with a capital. But His power to rescue us lies in the fact that He is Our lord, that is our brother man, whom we delight to honour with the title as our elder brother, the second Adam, the new head of the human race.

<sup>&</sup>lt;sup>4</sup> ἀνάθεμα. There seems to be no doubt that this is the meaning, and in it we see how thoroughly St. Paul entered into the spirit of lord Jesus.

my kinsfolk in flesh, whoever are Israelites, whose is the sonship and the glory and the covenants, and the legislation<sup>1</sup> and the privilege of worship<sup>2</sup> and the Messages;<sup>3</sup> whose are the fathers, and from whom is the Christ as regards the flesh. Who is upon all,<sup>4</sup> God blessed for ever. Amen.

- 6. But it was not possible that the word of God had suffered shipwreck,<sup>5</sup> for they are not all Israel who are descended from Israel,<sup>6</sup> as also all children are not Abraham's seed, but "In Isaac<sup>7</sup> shall thy seed be called;" that is, it is not the children of the flesh that are children of God, but the children of the Message are reckoned into seed.<sup>9</sup>
  - 9. For this is the word of the Message: "From this
- <sup>1</sup> νομοθεσία, law-giving, legislation. Apparently meaning the place of rule held at the time of writing by the Romans, but promised of old to Israel after the flesh.
- <sup>2</sup> λατρεία, the state of a hired servant. λατρεία τοῦ θεοῦ, θεῶν, divine worship; Plato, &c.
- 3 ἐπαγγελίαι, apparently referring to the fact that the Jews are God's chosen messengers to the nations, both in past times and in the future; as, indeed, to this day they are a standing testimony, and one of inestimable value, to the truth of the Written Word.
- <sup>4</sup> Upon all. ἐπὶ πάντων, apparently meaning upon all things and persons. Another instance of pantheism, in excelsis.
- <sup>5</sup> Had suffered shipwreck, ἐκπέπτωκεν from ἐκπίπτω to fall out, used in this sense both of persons and things.
- 6 Descended from Israel. In the Greek simply out of Israel, that is sprung from his stock.
  - 7 Isaac, laughter.
- <sup>8</sup> καλίω, to call, summon, invite; also to name. St. Paul's object appears to be to show that the ring-fence which separated Jew and Gentile had been broken down in Christ the Son of Man. See Eph. ii. 14. Compare also Deuteronomy xxvi. 1-11.
- <sup>9</sup> Are reckoned into seed, that is become children of God by the action of Him who calls things that are not as though they were.

time forward<sup>1</sup> I will come and Sarah shall have a son." And not only so, but Rebecca too, when she was married to one Isaac, our father, when they were not yet born and had done nothing, good or bad, in order that the purpose of God by choice and selection might remain, not from works, but from Him who calls, it was said to her: The greater shall be slave to the less; as has been written, "Jacob I loved, and Esau I hated."<sup>2</sup>

14. What shall we say then? Is there injustice with God? Away with the thought! For to Moses He says, "I will show mercy to him for whom I feel mercy, and I will pity him for whom I feel pity."

So you see it is not of him who wishes or purposes, nor of him who runs, but of God, who feels merciful.<sup>8</sup> For the letter to Pharaoh says, "For this very thing I awakened thee, in order that I may point out in thee My strength, and that My Name may be told from man to man<sup>4</sup> in all the earth." So you see He pities whom He will, and whom He will He makes obstinate.

<sup>&</sup>lt;sup>1</sup> From this time forward. κατά βόον = down stream, so κατά τὸν καιρὸν τοῦτον would seem to mean down the stream of time from this moment, or down this stream of time.

<sup>&</sup>lt;sup>2</sup> μισίω, to hate. Only once in Homer μίσησεν δ΄ άρα μιν δηθων κυσί κύρμα γενέσθαι, Zeus hated (would not suffer) that he should become a prey to dogs. So the hatred of Esau only consisted in this, that God would not suffer him to be heir to the promises, for which, indeed, he cared so little that he sold his birthright for a mess of pottage, so he cannot be said to have been hardly used.

<sup>&</sup>lt;sup>3</sup> Our God is in the heavens: He hath done whatsoever he hath pleased. Psalm cxv. 3, A.v.

<sup>&</sup>lt;sup>4</sup> Told from man to man. διαγγίλλω, to transmit a message through, used by Xenophon of passing the word of command from man to man, which appears to be the intention here. Ancient records of the time are still found and pieced together by antiquarians, but God's Name in connection with this incident has lived in the mouths of men and been passed from lip to lip.

- 19. You will say to me then: Why, then, does He still upbraid? For whoever opposed Him did it by His wish. But my dear fellow, who are you that you answer God back? Shall that which is moulded say to Him who shaped it, Why did you make me thus? Or has not the potter power over the clay, from the same lump to make one vessel for honour and another for dishonour?
- 22. And if God, wishing to display His anger and to make known what He could do, endured in much long-suffering vessels of wrath prepared for destruction; and in order that He might make known the wealth of His glory upon vessels of pity which He prepared beforehand for glory—ourselves, for instance, whom he called, not only out of the Jews, but also out of the nations; as also in Hosea he says: "I will call that My people! which was not my people, and her Beloved! whom I had not loved; and it shall be that in the place where it was said to them, You are not my people, there shall they be called sons of the Living God."
- 27. And Isaiah exclaims over Israel: "If the number of the sons of Israel be as the sand of the sea, they shall be rescued to the last man,4 for He is one Who gathers up His

<sup>&</sup>lt;sup>1</sup> But my dear fellow. μενοῦνγε & &νθρωπε, St. Paul's address to any brother man who may read his letter.

<sup>&</sup>lt;sup>2</sup> Lump. φύραμα, that which is mixed, or kneaded, generally of paste or dough, but equally applicable to a lump of tempered clay, such as a potter places upon his wheel. The figure recurs frequently in Scripture. See Jerem. xviii. 1-17, Lament. iv. 1-3, Isaiah xlv. 9, lxiv. 8, and context.

<sup>&</sup>lt;sup>3</sup> The quotations are put in inverted commas to indicate what St. Paul apparently refers to the O.T. prophets; but he does not appear to have attempted to give consecutive verbal quotations, though he reproduces the very words to be found, with but slight variations.

<sup>&</sup>lt;sup>4</sup> They shall be rescued to the last man. This appears certainly to be the intention τὸ ὑπόλειμμα = what is left remaining, i.e. which had not been rescued.

word in accomplishment, and cuts it short in righteousness; for a word cut short shall the Lord make on the earth." And as Isaiah foretold: "If the Lord of Sabaoth had not left us a seed we had become as Sodom, and had been made like Gomorrah."

30. What shall we say then? That the nations who made no effort after righteousness achieved righteousness, but righteousness which is the outcome of faith, while Israel, striving after a law of righteousness, did not outstrip them in the endeavour to get into a law of righteousness. Why? Because they sought not a righteousness of faith, but a righteousness of works; for they stumbled over the stone of the stumbling, as has been written: Behold I place in Sion

<sup>&</sup>lt;sup>1</sup> For He is one...in righteousness. This appears to be a long sentence to get out of λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιόσυνη, yet it seems impossible to abridge the translation without taking away from the sense.

<sup>&</sup>lt;sup>2</sup> Cut short. συντέμνω occurs several times in the Greek translation of Daniel now commonly accepted, notably in Dan. ix. 24. Compare also Matt. xxiv. 22, and Mc. xiii. 20.

<sup>3</sup> What shall we say then? Why? St. Paul gives the true answers to these questions, no less true than their complement in Galat. iii. 21: "But the writing shut up the whole universe together under failure, in order that the message from faith of Christ Jesus might be given to those who trust." Here the whole universe is given as the translation of the nature, a phrase which, in in St. Paul's mouth, could hardly mean less.

<sup>\*</sup> πρόσκομμα, a stumble, false step. The Jews put to death the Messiah in mistaken zeal for God, under the impression that such an act would never be permitted, and that the execution, if carried out, would carry its own justification. See Matt. xxvii. 46-50. Their real failure was afterwards, when they gave large money to the soldiers who reported the fact of the resurrection, to tell a false story about it, and followed this up by forbidding the Apostles to proclaim the truth. They were like eager chess players defeated by the superior calmness and skill of a master of the game. They were checkmated by the Resurrection, and had not the grace to confess that it was so; yet this was and is the only course open to them. Let us hope that the time is near when they shall exclaim, in the words assigned by some to Julian the Apostate, on his deathbed, VICISTI GALILÆE.

a stone of stumbling and a rock of offence, and he who trusts on Him shall not be put to shame."

- X. Brethren, the consent of my heart and its prayer to God over them is for their deliverance; for I bear them witness that they have a noble passion for God, but not an intelligent one; for ignoring the righteousness of God, and seeking to set up their own righteousness, they failed in subordination to the righteousness of God. For the consummation of law is Christ, effecting righteousness in everyone who trusts Him.
- 5. For Moses writes the righteousness which is the result of the law, that the man who has done them shall live in them. But the righteousness which is the outcome of faith speaks thus: Say not in thine heart, who shall go up into Heaven? that is to lead Christ down, Or, Who shall go down into the abyss? that is, to lead up Christ from the dead. But what does it say? The utterance is near thee, in thy mouth and in thy heart, that is the utterance of the

<sup>&</sup>lt;sup>1</sup> (ήλος, eager rivalry, sealous imitation, emulation, a noble passion, opposite of φθόνος = envy.

<sup>&</sup>lt;sup>2</sup> inlyrwois = examination, scrutiny; in μουσκήs, acquaintance with music. They strive very hard to do right, but fail for lack of intelligence, of ΈΠΙγνωσις, that is acquaintance with spiritual things.

<sup>3</sup> In fact condemned God, that they might be righteous. Compare Job xl. 8, A.v. The Book of Job, the oldest in the Bible, and probably in the world, is full of instruction, if read aright, but by no means easy to follow, especially in the English translation generally accepted, which, however, is admittedly imperfect.

<sup>4</sup> Effecting righteousness, Greek, into righteousness.

<sup>&</sup>lt;sup>5</sup> κατάγω = to lead down, especially into the nether world,

<sup>&</sup>lt;sup>6</sup> ἐκ νεκρῶν, the almost universal expression of St. Paul, would seem rather to be equivalent out of dead things, for instance, out of the inanimate corpse which hung on the Cross and was afterwards buried by Joseph of Arimathea. Physical science did not then take cognisance of what philosophers now call ETHER, which, though not matter is yet material in

faith, which we proclaim thus: IF THOU SHALT CONFESS IN THY MOUTH LORD JESUS, AND SHALT BELIEVE IN THINE HEART THAT GOD AWAKENED HIM FROM DEATH, THOU ART RESCUED, for faith into righteousness is of the heart, and confession into salvation of the mouth.

be put to shame. For there is no separation of the Jew from the Greek, for the same man is the lord of all, overflowing with wealth into all who call upon Him; for, everyone who shall call upon the name of the Lord shall be saved. How, then shall they call upon one in whom they have no trust? And how shall they trust one whom they never heard? And

some sort, and regarded as that from which matter was evolved, and which may be in some sort identical with the abyss. When men have thoroughly grasped the reality of ether, they may perhaps be in a position to admit the possibility of other regions as difficult to comprehend, but no amount of physical science will supply the lack of a living faith in the Divine Creator.

Rescued or saved. From what? Why, first and foremost from Death, which every living thing hates; and from failure, which none like to have brought home to them, but which Death stamps relentlessly on fallen man apart from this salvation of which St. Paul speaks.

<sup>2</sup> Confession with the mouth is necessary for salvation, although righteousness is credited to us from faith, which is God's good gift, for faith without works is dead; for if we believe and take no action how shall our faith be known or profit us? It will rise up, when we are called to account, like the single talent which the man laid aside in a napkin and wanted to restore to his lord who entrusted it to him. See Matt. xxv. 14-30.

<sup>3</sup> Everyone who shall call. This appears to be intended and to be correct; but equally correct and perhaps more practical in everyday life appears the rendering: "Every one upon whom the Name of the Lord is invoked shall be rescued." The verb is in the passive or middle voice, which are for the most part identical in form, but the force of the middle voice is very difficult to render in English, referring, as it does, the action described to the actor as also the object of the action. Thus both in baptism and in the laying on of Apostles' hands the candidate causes the Name of the Lord to be invoked upon himself.

<sup>4</sup> One whom they never heard. The Athenians of St. Paul's time might teach a lesson to the present day, for we learn that when St. Paul had been at

how shall they hear without a herald? And how shall they act as heralds unless they receive commission? As has been written, How seasonable are the feet of those who bring the good message of peace! That bring welcome tidings of good.

- 16. But all did not give ear to the good tidings, for Isaiah says, "Lord, who trusted our hearing?" So the faith is from hearing, and the hearing through utterance from God.
- 18. But I say, Did they NOT hear? In sooth, yes! "Into all the earth went forth their voice, and into the uttermost parts of the inhabited world their utterances."
- 19. But I say, Did Israel not recognise? First, Moses says, "I will provoke you to jealousy by that which is not a nation, and stir you to anger by a nation devoid of understanding."

Athens for some time "they got hold of him and brought him to the Areopagus saying, Can we learn to know what this new teaching is which is uttered by you? For you bring to our ears some entertainer of strangers." Which, as well as the previously expressed idea that he was the accredited ambassador of foreign gods, shows clearly that they recognised the possibility of such messengers being sent, and the desirability of giving them a hearing if, as in St. Paul's case, the messengers seemed worthy of it.

¹ ἐὰν μὴ ἀποσταλῶσιν, unless they be sent forth as they were who from the fact were called Apostles. Man, made in the image of God, in nothing perhaps more testifies to the fact than in his impatience of control from without. Hence when God sends messengers the difficulty always is for them to get a hearing; for however good and acceptable their message may be, man does not like to be debtor to any, and would generally go his own way, wherever it might lead, rather than be right under another's guidance. And God recognises this, as may be seen in the previous argument. The Jews sought to be rightcous by obeying the external law. But God says plainly, by acts of law no one is justified. See Gal. ii. 16, iii. 11. To please God he must do the right thing, because he likes it, not because some one tells him to do it.

- 2 Trusted our hearing, i.e. believed that we heard aright.
- 3 A direct verbal quotation from the Septuagint, Ps. xix. 5.

<sup>&</sup>lt;sup>4</sup> Another quotation straight from the Septuagint, Deut. xxxii. 21, with only the substitution of ὑμᾶς (you) for αὐτοὺς (them) to fit it in with the context in the epistle.

- 20. But Isaiah is still bolder, and says: "I was found by those who were not seeking Me, I became visible to those who inquired not of Me." But to Israel he says, "all days long I spread out my hands to a distrustful and contrary people."
- XI. I say then, Did God thrust away His people? Away with the thought! For I am myself an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not thrust away His people whom He first learned to know. Have you not seen, in the case of Elijah, what the writing says, how he meets God after his mission to Israel: "Lord! they killed Thy prophets, and dug down Thy places of offering, and I am left alone, and they are seeking my life." But what
- <sup>1</sup> Both these sentences will be found word for word in the Septuagint (Is. lxv. 1) but in reverse order, the second standing first.
- <sup>2</sup> In this clause the order of the words varies slightly from that in the extant version of the Septuagint, otherwise the quotation is exact. See Is. lxv. 2.
- Rootrary, Δυτιλέγοντα = speaking against, contradicting. So far as we know, Moses and Elijah were the only two who, under the law, walked with God and found acceptance with Him. Israel at large fell into the snare of supposing that obedience to the law was the end of all perfection, whereas the object for which they should have striven was the removal of the misunderstanding which Moses recorded for them, and reconciliation with their Creator, that so they might eat of the tree of life and live for ever (compare Apoc. xxii. 1-5). The Cherubim were placed about it, not to prevent man from eating of the tree but to ensure that he should first be reconciled with his Maker, and when Moses set up the tabernacle in the wilderness the way to the secret place of the Most High lay through the Cherubim, which were worked upon the inner veil. Of course, such reconciliation was only possible in virtue of the One Sacrifice for sin which was not yet offered.
  - <sup>4</sup> After his mission to Israel. κατά τοῦ Ισραήλ = down from Israel.
- <sup>5</sup> The reference is evidently to I. Kings xix. 10. The sense of what Elijah says is given, but Elijah's passionate words are not reproduced because the subject is here God's dealings not with Elijah personally, but with Israel at large.

does the Agent<sup>1</sup> say to him? "I left myself seven thousand men, who bowed not the knee to Baal." In like manner then, also at the present time, there exists a remnant according to the election of grace.

- 6. But if by grace it is no longer of works, otherwise grace were no more favour; and, if of works, it is no longer a favour, otherwise the work were no longer efficient. How then? What Israel seeks after, that he did not attain, but the election attained and the rest became callous,<sup>2</sup> as has been written, God gave them a spirit of stupefaction,<sup>3</sup> eyes that should not see, and ears that should not hear to the present day. And David says, Let their table be turned into a snare, and into a chase,<sup>4</sup> and into a cause of offence, and into a retribution to them. Let their eyes be darkened that they see not, and in everything and in every way<sup>5</sup> bow thou their backs.
  - 11. I say then, Did they stumble that they might fall?
- <sup>1</sup> The Agent. χρηματισμός = a doing business, as well commercial as public, especially a negociation, a giving audience to ambassadors. δ χρηματισμός, therefore, seems best understood as the Agent of the Most High that received Elijah's report, and gave His response.
  - <sup>2</sup> πωρόω, to petrify, turn to stone. Passive, to become hard, or callous.
- <sup>3</sup> Stupefaction. Ratarbaropai = to be sorely pricked, compare Acts ii. 37, where the word occurs, and appears to mean were stabled to the heart, were stabled to death, kard having the force of thoroughness. So kardrufts appears to mean a state of stupefaction induced by a severe stab. So in the A.V. which translates the word slumber, we find in the margin REMORSE, the spirit that led Judas to hang himself instead of awaiting pardon and restoration from the Master whom he had wronged. The reference is evidently to Isaiah vi. 9-11.
  - 1 Oqpa, a hunting of wild beasts, the chase.
- In every thing and in every way. Greek, did waverds, which can hardly be rendered succinctly. The reference is evidently to Ps. lxix. 23, 24. God is the only object worthy of man's worship, and until he worships and learns the blessedness of so doing affliction of every kind is his due and the only thing that can help him.

God forbid! But by their blunder the deliverance reaches the nations that they may be provoked to jealousy. But if their blunder is the world's wealth, and their defeat the nations' wealth, how much more their satisfaction?

- 13. For I speak to you the nations; so far as I am an apostle of nations I glorify my office of service, if by any means I may provoke my flesh to jealousy and rescue some of them. For if the casting away<sup>2</sup> of them is the reconciliation of the world, what shall be the result when they also are taken,<sup>3</sup> if not life out of death? And if the firstlings are holy, so also is the mass;<sup>4</sup> and if the root is holy, so also are the branches.<sup>5</sup>
- 17. But if certain of the branches were broken out,6 and thou being of wild stock7 wert grafted in8 among them, and

<sup>&</sup>lt;sup>1</sup> πλήρωμα, that which fills, complement, but an adequate translation seems impossible. To arrive at some conception of the writer's meaning it is necessary to see in Israel—as he did—God's chosen instrument for the blessing of the world, disabled for a time, and fallen senseless in the attempt to fulfil their mission, but yet to be raised up and to become a mighty and willing instrument in the hands of Jehovah.

<sup>&</sup>lt;sup>2</sup> ἀποβολή, a throwing away, e.g. of weapons; a losing, e.g. of money.

<sup>&</sup>lt;sup>3</sup> πρόσλημψις. Unknown to classical Greek, but evidently from προσλαμβάνω, to take, receive, besides, in addition. If God can reconcile the world without His chosen weapons, what shall He do when he uses them too. If He can buy the Gentiles when He has lost his purse what shall He do when he recovers it?

<sup>&</sup>lt;sup>4</sup> φύραμα, that which is kneaded—generally of a mass of paste or dough. The firstlings or firstfruits alluded to are evidently the Lord Himself, the first reconciled Jew. Compare 1 Cor. xv. 20, where the same words occurs.

Compare Inc. xv. 1-8.

<sup>6</sup> των εκλάδων εξεκλάσθησονται. Evidently there is a conscious play on the word κλάδος.

<sup>7</sup> Being of wild stock; ἀγριέλαιος, an adjective, of, pertaining to wild σ'ives.

<sup>&</sup>lt;sup>8</sup> εγκεντρίζω, to goad on, to spur on, LXX. Of plants, to inoculate, ingraft, Theophrastus. It should be remembered that in things natural it is the practice to graft a cultivated scion into a wild stock, in order to obtain the strength of a hardy well-developed root to nourish a cultivated shoot of more delicate constitution or feebler growth.

became partaker with them of the root, and of the fatness of the olive tree—do not despise the branches in your natural exultation. But if thou exult over them—thou bearest not the root, but the root thee.

- 19. You will say then, The branches were broken out that I might be grafted in. So far, good; through their want of faith they were broken out, and you were set in the faith; let not your heart be lifted up<sup>2</sup> but fear; for if God spared not those which were branches by nature, let it not come to pass that He should break you out.
- 22. See, then, the kindness<sup>5</sup> and severity<sup>6</sup> of God; upon those who are fallen severity,<sup>6</sup> and upon thee Divine kindness if thou tarry on in the kindness,<sup>7</sup> otherwise thou shalt be cut out.
- <sup>1</sup> You were set in the faith, or thou standest by thy faith. One translation seems as sound as the other.
- <sup>2</sup> Let not your heart be lifted up. This appears to be the intention. ψηλοφρονίω is one of those words unknown to the classics, and apparently hrought into use for the purpose of expressing ideas unknown to Greek philosophy. For its probable intention, study Daniel's speech to Belshazzar, in the Septuagint. Dan. v.
  - 3 By nature; or, perhaps, still better, by growth.
- That Ile should break you out, or more literally, That He spure not you. The multiplication of negatives makes translation difficult. Evidently the intention is: "If God broke out branches by nature and growth it was to improve His tree, and if you do not fulfil His expectations He will assuredly break you out as unsparingly as the natural branches."
- s xpnorbins, of persons—goodness, excellence, honesty, uprightness. Goodness of heart, kindness.
- 6 ἀποτομία, cutting away, severity; because when they had fallen they did not get up and try again with all their heart to please God, as St. Paul did in all sincerity though in mistaken fashion—with what result we know.
- <sup>7</sup> Kindness. The different meanings of the word have been given above and should be noted. It is not delight in the Divine kindness alone which commends God to us, but also His practical excellence in supplying all that man needs, and cannot do without. Translation of such a passage is very difficult, because the whole point in the original consists in the use of one word in several different meanings or shades of meaning, which, if exactly reproduced, becomes in English wearisome tautology, while yet repetition can hardly be avoided.

- 23. And they also, if they remain not in their unbelief, shall be grafted in; for God is able to graft them in. For if thou comest naturally of a wild stock, such as one cuts out, and beyond nature wert grafted in upon the cultivated olive; how much more shall they be grafted in, according to nature, upon their own olive-tree.
- 25. For I do not wish you to ignore this mystery, brethren, that you may not be selfishly prudent<sup>2</sup>; that callousness in part has befallen Israel until such time as the full Gentile contingent be come in, and in this way all Israel shall be rescued, as has been written: "There shall come out of Zion the Deliverer, He shall turn away impieties from Jacob. And this is the covenant<sup>3</sup> that I will make with them when I
- 1 el γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ὰγριελαίου. The order of the words is very singular here and appears, when taken in connection with the context, to justify the above translation, through not strictly grammatical. Compare 1 Cor. ii. 4. Also the previous note on ἐγκεντρίζω, verse 17.
- <sup>2</sup> Selfishly prudent seems to be the first and most direct meaning, for pportuos means rather practical, sane, prudent, than what we generally mean by the word wise. Still the ordinary translation wise in your own conceits is not excluded.
- <sup>2</sup> διαθήκη, the word used in Greek for both Old and New Testaments means, A disposition of property by will, a will, testament. al ἀπόβρητοι δ. of Mystic deposits on which the common weal depended, probably oracles. A convention, arrangement, between two parties, a covenant.

The passage in inverted commas is given not as a verbal quotation, though it contains, culled from different parts, almost the words of the Septuagint. St. Paul evidently never thought of making a verbal quotation an authority, see 2 Cor. iii. 6. He had learned the purpose of God from the Scriptures read in the light of God's Holy Spirit, and expounded that purpose, often using the very words of the Greek Scriptures. That he did so in the character of Apostle to the Gentiles appears to show that he regarded the Septuagint as prepared for the purpose, for brought up a Pharisee of the Pharisees as he was, it is to be presumed that, in his persecuting days, he was a strong advocate for the Hebrew text and the letter of the Scriptures.

The word diathen (covenant) recalls Jerem. xxxi. 31, &c., but the context appears rather to recall Isaiah xxvii., of which a translation will be found in an appendix.

take away their failures." After the Gospel they are enemies because of you, but after the election beloved because of the fathers.

- 29. For the loving gifts and the calling of God are not subjects of repentance with Him. For as you lacked confidence in God, but now are objects of His compassion to their disobedience; so these also are distrustful to your advantage, that they also may become objects of compassion.
- 32. For God shut up the whole race together into distrust, that He might have pity on them all. Oh! the depths of wealth, and of wisdom, and of insight in God! How unsearchable are His decisions! How trackless His ways! For who ever learned to know the mind of the Lord? Or who ever sat with Him in counsel? Or who ever was beforehand with Him in giving, that recompense should be made to him? Seeing that the whole Universe is out of Him, and through Him, and into Him, to Him be the glory down the vistas of the ages! Amen.
- XII. I summon<sup>2</sup> you therefore, brethren, by all the compassions of God, to present your bodies a living offering,<sup>3</sup> holy, well pleasing to God, which is your service of speech,<sup>4</sup> and do

<sup>2</sup> παρακαλέω, to call to aid, call in, send for, summon, e.g. one's friends to attend one in a trial. To invite, call to, exhort, encourage. Also to demand, require, e.g. of a chamber requiring furniture.

4 horists, belonging to speech, and of persons capable of speech. So the first meaning appears to be, that by this action their whole lives will become a

<sup>&</sup>lt;sup>1</sup> After. κατὰ with accus. as in the English Litany "O Lord, deal not with us after our sins, neither reward us after our iniquities." Or as in speaking of the Gospel according to Matt., Mc., &c.

<sup>3</sup> θυσία not strictly a sacrifice in the sense usually understood, of a slaughtered victim, though this sense is not excluded. But an offering, mode of offering. In Homer θύω is used always of offering or burning to the gods, e.g. a part of a meal by throwing it on the fire, or by pouring a drink-offering. But later θύω was used of all sacrifices, including animal victims.

not conform yourselves to this age, but be metamorphosed by the regeneration of your senses, and use them to make trial what is the purpose and intention of God, for that is good and acceptable and perfect.

3. For I say, through the grace which has been given to me, to every man among you, not to have high thoughts beyond or beside those that become him, but to use his powers so as to become sane and discreet. I speak to

service of praise to God and of testimony to men. Compare 2 Cor. iii. 2, 3. But  $\lambda \sigma \gamma u ds$  also means reasonable, rational, sensible; and also logical. So the course to which St. Paul invites them is the logical result of a profession of the Christian faith, and the only rational or sensible course for a Christian.

<sup>1</sup> The Christian faith is a revolt against the god of this world, under whose dominion we are fallen, and whose chain we are pledged to burst or die in the attempt.

dvakasvéous, a making afresh, not therefore strictly regeneration, but rather its effect upon the natural man and his powers and senses.

- <sup>3</sup> voos. A very difficult word to translate when St. Paul uses it. The lexicon translates it mind, perception, sense, which is no doubt quite correct, but St. Paul distinguishes sharply between νόσε (sense) and διάνοια (per-ception. See Eph. iv. 17-24 and notes thereon.
- <sup>4</sup> δοκιμάζειν, to assay, test metals to see if they are pure. Also of persons to test, try, if they be true and reliable. Also to approve after trial in both senses, and so used of examining and admitting youths to the rights of manhood.
  - <sup>5</sup> That, referring to θέλημα, God's intention and purpose.
- <sup>6</sup> Good, and acceptable, and perfect, i.e. for man. It is the one thing which can satisfy human nature, and to find it out for himself is the one thing worth living for.
- 7 This is one thing which the god of this world will not permit men to be if he can help it. We are not to go wandering in mad knight-errantry, not to ride abroad redressing human wrongs; but to do with our might, and to the service of God, what our hand finds to do; or, in the words of the English Church Catechism, 'To learn and labour truly to get our own living, and to do our duty in that state of life to which it has pleased God to call us." Opportunities of resisting evil and achieving good will not be wanting; of that we may be very sure; to do our simple plain duty will tax all our powers to the utmost.

"Not once nor twice in our rough island story The path of duty was the way to glory." each according to the measure of faith God has allotted to

- 4. For as in one body we have many limbs, but the limbs have not all the same function; so, though many, we are one body in Christ, and that the limbs all of each. But since we have various endowments according to the grace which has been given to us, whether prophecy according to the analogy of faith, or service in the ministry, or the teacher in his exhortation; he who imparts, in simplicity; he who acts as leader, with zeal; he who pities, with good humour.
- 9. Let your love be without affectation. Hate evil utterly. Cleave to all that is good. Delight in mutual affection in the bond of the brotherhood, each counting his neighbour before him in honour. Not sluggish in zeal, but boiling in the Spirit. To the Lord as slaves. Rejoicing in the hope. Patient in the affliction. Persistent in your

¹ And that the limbs all of each. Doubtless unsarisfactory, but τὸ δὲ καθ΄ εἶs ἀλλήλων μέλη defies translation, though the meaning of course, is that the whole body is subservient to the interests of each member, just as a man's whole powers are at the service of every part of his body according to its needs, as we see the moment an injury is threatened, however insignificant, to any part of him. But μέλος (Eng. deriv. melody) also means a strain of music, and a good orchestra performing difficult music is no mean figure of what we should strive to attain to.

<sup>&</sup>lt;sup>2</sup> iλαρότης, Eng. deriv. hilarity, appears here to mean with good-humoured cheerfulness, so as to cheer the object of his pivy, and lift him up into good spirits and self-confidence.

<sup>3</sup> τῆ τιμῆ ἀλλήλους προηγούμενοι appears very well rendered in A.v. and R.v. In honour preferring one another, but the force of the definite article appears to be to refer the noun to spiritual regions, and to be intended to guard us from the snare of spiritual pride when we are conscious of special favour; to remind us that our brother is held no less in honour of God a'though for the common need He may make an individual for a time the mark of special honour. Another sound translation appears, Leading one another forward in honour.

prayers. Counting the service of the holy the common privilege of all. Apt and active in hospitality.

- 14. Bless those who persecute you, bless and curse not. Rejoice with the joyful, weep with the desolate. Consider your neighbour as yourself. Do not devise lofty schemes, but give your attention to the lowly needs of daily life. Do not be prudent towards each other, and never return evil for evil. Devise good and honest things before all men. If it be possible, so far as you are concerned, keep the peace with all men.
- 19. Do not avenge yourselves, my beloved, but give place to the anger of another; for it is written, Vengeance is Mine, I will repay, saith the Lord. If therefore your enemy hunger, feed and tend<sup>3</sup> him; if he thirst, give him drink; for in so doing you are heaping coals of fire on his head. Be not overcome of evil, but overcome evil with good.<sup>4</sup>
- XIII. Let every soul<sup>5</sup> remain in subordination to the powers above it, for there is no authority but of God, and the
- 1 Do not be prudent towards each other, i.e. help a brother if you can without counting the cost à la Good Samaritan.
- \*προνοούμενοι καλά ενώπιον πάντων ἀνθρώπων appears to mean, take care not to keep a skeleton in a cupboard for men to find.
- <sup>3</sup> Feed and tend. One word in the Greek ψώμιζε which is used of feeding by putting little bits in the mouth, as nurses do children. Supply his need with loving care as a man and a brother.
- <sup>4</sup> This form of sound words is so familiar and practical that it is difficult to dispense with it, but in the Greek it is not evil indefinitely but the evil, and not with good but in the good. St. Paul never permits his readers to forget that there are two opposing camps, and our safety and welfare depend upon our always identifying ourselves with the right side. No general rule will avail, we must strike instinctively on the right side, it is for that we have received the gift of God's Holy Spirit.
- <sup>5</sup> waσα ψυχή. The Soul is the seat of the natural life in which subordination must be carefully observed, though in spirit we are slaves of God that we may be free indeed.

authorities in existence are marshalled under God.<sup>1</sup> So he who joins the ranks opposed to the power finds himself in opposition to God's economy, and those who oppose themselves will receive condemnation.

- 3. For those who rule are not a terror to the good work but to the evil. Is it your wish and purpose not to dread the authority? Do that which is good, and you will have praise of it; for he is God's servant to help you to that which is good. But if you are doing what is bad, be afraid; for he does not wear the sword without purpose. For he is God's servant to maintain the right, unto anger towards him who does that which is worthless. Wherefore it is necessary to be in subordination, not only because of the anger, but also for conscience sake. For this is the reason you pay tribute, for they are ministers of God, faithfully discharging their duty for this very purpose.
- 7. Render to every man his due; tribute to whom tribute, taxes to whom taxes, fear to whom fear, honour to whom honour; in nothing be debtors to another, save to love each other, for he who loves his neighbour has fulfilled the requirements of the law.<sup>2</sup>
- 9. For the commandment, Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not covet, and whatever other commandment there be, is summed up in this: Thou shalt love thy neighbour as thyself.
  - 10. Love works no ill to his neighbour, love therefore is

<sup>&</sup>lt;sup>1</sup> This we are assured shall continue until the man of the fall be revealed; and when power is given to him, then and not before can the arm of flesh be used in God's service.

<sup>&</sup>lt;sup>2</sup> And so has a good conscience towards God, and a stand-point from which he may achieve higher things, for by acts of law shall no flesh be saved.

the whole content<sup>1</sup> of the law. And this too you know, that it is time now to awake out of sleep, for now is our deliverance<sup>2</sup> nearer than when we believed. The night is far advanced, the day is at hand. Let us then put away the works of the darkness and array ourselves in the weapons of the light. Let us walk like gentlemen in daylight; not in revels and drunkenness, not in sleep<sup>3</sup> and wantonness, not in strife and rivalry; but put on the lord Jesus Christ, and make no provision for the desires of the flesh.

- XIV. Him that is weak in the faith receive, but not to disputes and arguments. For one has faith to eat all things, while he who is weak eats vegetables. Let not him who eats make light of him who eats not; and let not him who abstains judge him who eats; for God accepts him, and who are you that you judge another man's servant? To his own master he stands or falls. Ay, and he shall stand, for God is able to make him stand.
- 5. So one distinguishes one day above another, and another separates every day to God's service.<sup>4</sup> Let each act up to<sup>5</sup> his own perception. He who observes the day observes it to the Lord, and he who observes not the day, to

<sup>1</sup> Whole content. πλήρομα = that which fills, the sum and substance.

<sup>&</sup>lt;sup>2</sup> The deliverance, or salvation which St. Paul preached was something very different to the thought of the Salvation Army, and meant deliverance from the power of Death, the enemy of God and man, for whose destruction man was created, but under whose dominion he came by his own voluntary act when he ate the forbidden fruit. This was the true fall of man, THE FAILURE, acquiescence in which is high treason to God and man.

<sup>&</sup>lt;sup>3</sup> Sleep. κοίτη, a place to lie down in, a bed; especially the marriage bed. Compare Ex. xix. 15. Also Matt. xxv. 1-13. Rev. xix. 9.

<sup>&</sup>lt;sup>4</sup> To God's service. This is evidently the intention, though St. Paul is a most laconic writer of a most elliptical language.

<sup>&</sup>lt;sup>5</sup> Act up to. πληροφορέω, to bring full measure, satisfy fully. Compare Lc. vi. 37, 38.

the Lord he observes it not. Similarly, he who eats, eats to the Lord, for he gives thanks to God. And he who eats not, to the Lord he abstains and gives thanks to God. For not one of you lives to himself, neither does any one die to himself. For if we live, we live to the Lord; and if we die, to the Lord we die; whether, therefore, we live or whether we die we are the Lord's, for Christ died and rose again for this very purpose that He might be Lord of dead and living.

- 10. And why do you judge your brother? Or why do you make light of your brother? For we shall all be present at the tribunal of God. For it is written, As I live, saith the Lord, to Me shall every knee bend, and every tongue shall make full confession to God. So then each one of us shall give account to God concerning himself.
  - 13. Therefore let us no longer judge each other, but
- 1 Be present at. Both A.v. and R.V. give here an utterly indefensible translation. παρίστημι means to set beside, and in the passive as here to stand beside, in which sense it is used of attendants, of a beggar, of combatants. Also to stand by, to help or defend, and in some other senses, but never of standing before a judgment seat. When the Tribunal sits, the Saints are the judges. Our time of trial is now, in this Day of Grace, that when the Day of Judgment comes we may be ready to act as judges and rulers. See Dan. vii. 27 Rev. xx. 4.

<sup>2</sup> Hence the wisdom of bending the knee now, and making confession now

compare Matt. v. 25, 26.

- What is the nature of the confession that God requires? Is it our own failures and shortcomings? Well, yes, certainly, and the sooner we confess them the better; hut that is not the intention here, for the passage continues, "saying, Righteousness and glory shall come to Him, and all who separate themselves from Him shall be ashamed. From the Lord they shall be justified, and in their God shall all the seed of the sons of Israel be filled with glory." Isaiah xlv. 24, Lxx.
- <sup>4</sup> And not concerning his brother, hence he need not fear if he have a conscience void of offence. Compare Matt. xxv. 31-46. But observe that we who love His appearing, if we miss not through folly that which He would give us, shall come with Him then, having been removed from the earth previously for the purpose. See 1 Thess. iv. 13-18.

rather let us use our faculties of discernment so as not to place before our brother a stumbling block or a cause of offence. I know and am confident in the Lord Jesus that there is nothing common through Him, but only to him who reckons it common, to him is it common. For if your brother is distressed by what you eat you are no longer walking by the rule of love. Do not by your food destroy him on whose behalf Christ died.

16. Therefore let not the good thing you have received be spoken amiss of; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in holy spirit; for he who in this serves the Christ is well pleasing to God and esteemed of men. So, then, let us be active in all that concerns the peace and the building up of each other, and do not for the sake of meat destroy the work of God.

All things are clean, but evil accrues to the man who eats while conscious of offence. It is well to avoid both eating flesh and drinking wine, and all whereby your brother stumbles. You have faith, hold it fast accordingly in the presence of God; blessed is he who judges not himself in the trials which he makes.<sup>2</sup> But he who makes a distinction, if

<sup>&</sup>lt;sup>1</sup> Be active in. διώκω. To make run, set in quick motion. Strictly, therefore, it describes exactly the action of a steam engine when it sets the wheels of a factory whirring, or speeds along with a train of carriages behind it, although its most usual application is to hunting or pursuing in some form or other. Compare the term hunting cog as used by mechanical engineers.

<sup>&</sup>lt;sup>2</sup> Compare Chapter xii. 2. St. Paul's whole object appears to be to get his converts to understand: 1st. That any law is essentially powerless to work perfection in us, because what God requires is not submission to a law, but the willing and joyful obedience of faith, that faith which believes that submission to God's will is the happiness and blessing of the creature. 2nd. That no rules can be framed which could meet all emergencies, and consequently difficulties constantly arise in our present imperfect state when we have to make choice between opposing desires or interests, when to avoid one evil appears to necessitate falling into another. In such cases the only course is to

he eat is condemned because his act is not of faith, and everything which is not the outcome of faith is failure.

- XV. But we who are strong ought to bear the weaknesses of the feeble, and not to please ourselves. Let each of us please his neighbour to the furtherance of the good cause and the forwarding of the building; for the Christ also pleased not himself, but as it is written, The reproaches of those who were reproaching Thee fell upon me.
- 4. For all that was written beforehand was written for our instruction, in order that through the patience and comfort? of the Scriptures we may have the hope. And may the God of the patience and of the comfort?

make experiments in order to ascertain what is the will of God. To make such experiments needlessly or presumptuously would be to tempt God, which we are distintily forbidden to do, and which indeed would be utterly repugnant to any reverent mind. Still difficulties will constantly arise, and these are for the very purpose of trying what is in us, and seeing whether we can walk in faith and in the patience of the saints, while ever hastening forward to the good thing: God has prepared for us. When we get a fall we get also experience, and the failings of God's saints are recorded in God's word expressly in order that we may avoid similar mishaps, and also have the assurance of God's never-failing love in the severest trials and deepest falls. "Fear not little flock, it is your Father's good pleasure to give you the kingdom," but to give it before you are trained and skilled in His ways, and have learned to discern what is pleasing to Him, and to delight in it yourselves, would be to introduce the possibility of failure into the Kingdom itself, and to run the risk of its becoming a house divided against itself.

<sup>1</sup> Observe that the motive St. Paul supplies is never the getting of something for ourselves, still less to escape Hell; but the furtherance of God's work and purpose.

<sup>2</sup> Comfort. It is as impossible to give any satisfactory equivalent of the word ποράκλησις as it is to translate the word ΠΑΡΑΚΛΗΤΟΣ (Paraclete), that is to find an adequate name for Him whom the Christ called in to our assistance, for Whose coming it was expedient that He should go away. Who helps our infirmities, supplies our needs, and intercedes with God for us.

Not hope in general, which may have many degrees, but the hope of our calling, which is to be manifest to all creation as heirs of God and joint-heirs with Christ, and ourselves conscious of power to fulfil such a position to the glory of God and the blessing of the Universe.

grant you to be in agreement after Christ Jesus, in order that you may, with one accord, and with one mouth, glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another, as also Christ received us, into glory from God.

- 8. For I say that the Christ became a servant of the circumcision in behalf of God's sincerity for the confirmation of the messages sent to the fathers, but that the nations glorified God for His compassion; as it is written, Because of this I will confess Thee among the nations and praise Thy Name on the harp.<sup>2</sup>
- 10. And again it says, Make merry ye nations, with His people. And again, Praise the Lord all ye nations, and let all the peoples sing His praise. And again Isaiah says, There shall be the Root of Jesse, and He who rises to rule the nations, and on Him shall the nations fix their hopes. And may the God of the hope fill you with all joy and peace in your trust, and cause you to abound in the hope in holy spiritual power.
- 14. But I am confident, brethren mine, myself also concerning you that you are yourselves also full of aptness for good, complete in all insight, and able also to admonish

<sup>&</sup>lt;sup>1</sup> κατὰ Χριστὸν Ιησοῦν. There seems to be no indigenous and satisfactory equivalent. The expression is in Greek identical with that used in speaking of the Gospel according to Matt., Mc., &c., or the Old Testament according to the seventy translators. The writer's intention, however, is easily to be perceived by reference to Jno. xvii.

<sup>&</sup>lt;sup>2</sup> Praise on the harp. There is no direct mention of a harp, but  $\psi d\lambda \lambda \omega$  evidently implies here the use of a stringed instrument, and the piano-forte, if now more in use, is not played by *plucking* the strings.

<sup>&</sup>lt;sup>3</sup> Insight. Yrwor appears to be the power of discerning rather than what we now call knowledge, although Liddell and Scott appear quite right in saying that it is used in N.T. to mean knowing, knowledge, especially of a higher kind, Deeper wisdom.

Aptness for good. The word is àγαθωσύνη. àγαθος = good, but often in

each other. But I wrote to you in what may seem<sup>1</sup> a very bold fashion to stir up your faculties<sup>2</sup> through the grace which I have received from God, that I might discharge my function as a minister of Christ Jesus with commission to the nations for the sacred work of God's message of love, in order that the nations might be brought to God in a good and acceptable manner, being sanctified in holy spirit.

- 17. I have therefore this cause of boasting in Christ Jesus Godwards. For I shall not dare to say aught about the things which Christ has wrought through me to make the nations hear by word and deed, in power of signs and wonders in power of spirit, so that I accomplished the evangel of Christ from Jerusalem and all round as far as Illyricum; and this because I aspired to carry glad tidings, not where Christ Jesus was named, that I may not build on another man's foundation, but as has been written, They shall see whom no tidings had reached concerning Him, and they who had not heard shall understand.
- 22. Wherefore also I was smitten deeply with the thought of going to you, but now having no longer room in these regions, and having a great desire to go to you for some the sense of apt for a thing. In Homer mostly brave, and later often noble; and this was the prevailing notion in the Attic καλοὶ κὰγαθοι. Compare the Latin Optimates, French Prudhommes, Saxon Good-men, &c., applied to the Nobles, or Freemen generally, as contrasted with the lewed people, base hinds (κακοί). Compare Acts. xvii. 5, A.V., where, however, the Greek has ἄνδρας τινὰς πονηροὺς καὶ δχλοποιήσαντες, which appears rather to mean "certain ill-disposed agitators," or "some knavish and tumultuous fellows."

<sup>1</sup> What may seem. and uspous, from one point of view.

<sup>&</sup>lt;sup>2</sup> Faculties, ἐπαναμμνήσκω, to remind one of, mention again to one. Somewhat as Socrates maintained that knowledge is innate and only requires to be called out by judicious questions.

<sup>3</sup> That is to Rome, the metropolis of the then world.

i A great desire, ἐπιποθίαν. See note on ἘΠΙποθέω, chapter i. 11.

years past, whenever I go into Spain I will come to you; for I hope as I go through to see you, and from you to be sent forward<sup>1</sup> thither, if first my hunger he partly satisfied of you.<sup>2</sup>

- 25. But now I am on the way to Jerusalem, ministering to the saints. For Macedonia and Achaia were pleased to make a certain collection for the poor among the saints in Jerusalem. For the thought was a happy one,<sup>3</sup> and they are their debtors. For if the nations had fellowship in their spiritual things, they ought also to minister to them in fleshly matters. When, therefore, I have accomplished this, and have sealed to them this fruit, I will go away to Spain, taking you on the road; and I know when I go to you, I shall come in fulness of blessing from Christ.
- 30. But I summon you by our Lord Jesus Christ, and by the love of the Spirit, to join with me in contending in your prayers to God on my behalf; that I may be delivered from the unbelieving in Judæa, and that my errand of service to Jerusalem may find joyful acceptance with the saints, so that I may go to you in joy through the will and purpose of God, and may have rest and refreshment with you. And may the God of the peace be with you all.
- 1 From you to be sent forward. St. Paul is evidently speaking of Divine mission, not of being brought on his way by the Romans, as in A.V. and R.V.
- <sup>2</sup> St. Paul is evidently not indulging in common-place. It is not the Romans' company that he wants, but them. He apparently had no room where he was, because he had evangelised the cities and organised churches, and was hungering for fresh worlds to conquer.
- 3 The thought was a happy one. εὐδόκησαν γάρ, repeated again can hardly have the same sense as before. Rather it seems to be another instance of St. Paul's constant habit of using the same word over again in a new sense. So here εὐδοκέω a second time appears to express his own approval of what had pleased the contributors.
- 4 We know from St. Luke's account that the journey to Jerusalem had very different results. How much of this is attributable to lack of earnest striving in prayer by St. Paul's correspondents?

- XVI. I commend to you Phoebe our sister, who is a deaconess of the Church in Cenchrece, that you receive her in the Lord in a manner worthy of saints, and stand by her in whatever matter she may need you; for she also has been the protectress of many, and indeed of my own self.
- 3. Greet Prisca and Aquila, my fellow-labourers in Christ Jesus, who have risked their own neck for my life, and who have thanks not only of me but also of all the churches of the nations—also the church in their house.

Greet Epœnetus, whom I love, who is a first-fruits into Christ from Asia. Greet Mary, who endured many fatigues for us.

Greet Andronicus and Junius, my kin and my fellowcaptives, who are held in high esteem among the Apostles, and who were before me in Christ.

Greet Amplias, whom I love in the Lord. Greet Urbanus, our fellow-workman in Christ, and Stachys, whom I love.

- 10. Greet Apelles, the tried in Christ. Greet those who are of the household of Aristobulus. Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
- 12. Greet Tryphæna and Tryphosa, that toil in the Lord. Greet the beloved Persis, who endured many fatigues in the Lord. Greet Rufus, that picked man in the Lord, and his mother and mine.
- 14. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them.
- 15. Greet Philologus and Julius, Nereus and his sister, and Olympas, and those with them, all saints. Greet one another with a holy kiss. All the Churches of the Christ greet you.

- 17. But I call upon you, brethren, to observe those who make difficulties and stumbling blocks, contrary to the teaching you imbibed, and turn aside from them; for such are slaves not to Christ our Lord but to their own belly, and by their fair spokenness and plausible speech beguile the hearts of the simple. For your ready ear has been reported everywhere, therefore I rejoice over you; and I want you to be skilful for good but untouched of evil, and the God of the peace shall crush Satan under your feet speedily. The grace of our Lord Jesus be with you.
- 21. Timothy, my fellow workman, salutes you, also Lucius,<sup>2</sup> and Jason,<sup>3</sup> and Sosipater, my kinsmen. I, Tertius, salute you, the writer of this letter, in the Lord. Gaius greets you, a friend of me and of the whole Church. Crastus greets you, the steward of the city, and Quartus the brother. The grace of our Lord Jesus Christ be with you all. Amen.
- 25. To Him who is able to confirm you according to my gospel and the proclamation of Jesus Christ, after the unveiling of a mystery unuttered from wons of time, but made manifest now, and through prophetic writings, according to the command of the Eternal God, to the ear of faith, being made known among all the nations.

<sup>4</sup>To the only skilful God, through Jesus Christ, to whom be the Glory for ever. Amen.

<sup>&</sup>lt;sup>1</sup> This is not to be regarded as an unconditional prophecy; on the contrary, the Apostle appears to make it directly contingent upon their being skilful for good and untouched of evil.

<sup>&</sup>lt;sup>2</sup> Lucius, probably he of Cyrene. Acts xiii. 1.

<sup>8</sup> Jason, probably of 'hessalonica. Acts xvii. 5-9.

<sup>&</sup>lt;sup>4</sup> The words which follow, or perhaps all from the beginning of verse 25, would appear to be St. Paul's greeting by his own hand. Compare 2 Thess. iii. 17, 18,

#### APPENDIX.

### ISAIAH XXVII., LXX.

IN THAT DAY God shall bring THE SWORD, the holy, and the great, and the strong, upon the Dragon-snake in his flight; upon the Dragon, the crooked snake; He shall take away the Dragon.

In that day, a good vineyard, such as her soul loveth, to take the rule of her.

I am a strong city, a city besieged.

In vain shall I give her to drink. For she shall be taken by night, and by day her wall shall fall. There is none who did not seize her.

Who will set me to guard a reed in a field? Because of this hostility I set her aside, and indeed because of this the Lord did all the things He drew up.<sup>1</sup>

I am burned down, those who dwell in her shall cry; let us make peace with Him, let us make peace; those who come are children of Jacob.

Israel shall bud and burst into flower; and the inhabited world shall be filled with his fruit.

<sup>1</sup> He drew up. See Deut. xxxi. 22, xxxiii. 43.

As he smote, shall he not also so be stricken? And as he responded, shall he not so be answered?

Fighting and reproaching shall He send them forth—wert thou not practised in the spirit of harshness—to answer them in a spirit of passion.

By this means lawlessness shall be taken away from Jacob; and this is the blessing when I take away his failure, when they place all the stones of the altars which (stones) were beaten down into fine dust. And let their trees not remain, and their idols be hewed down like an oak at first sight.<sup>1</sup>

The inhabited fold<sup>2</sup> shall be let go as a fold deserted, and it shall long time become a prey,<sup>8</sup> and there shall they make flocks to rest. And after a time there shall be no green thing in her because of the drought.

Ye women who walk by sight,<sup>4</sup> Hither! For there is not a people that has understanding, therefore He Who made them shall not have compassion on them, nor He Who formed them pity them.<sup>5</sup>

And it shall be in that day, God shall fence them round

<sup>&</sup>lt;sup>1</sup> μακράν, afar. Apparently meaning, Let the idols and all that suggests them or is associated with them be cut down the moment it comes into cognisance.

<sup>&</sup>lt;sup>3</sup> Fold. Apparently here the intention of ποίμνιον, from ποίμνη, a flock, for which it is sometimes used.

<sup>&</sup>lt;sup>3</sup> βόσκημα, that which is fed or fatted, but also food prey, in which sense it appears to be used here of Palestine.

 $<sup>^4</sup>$   $d\rho\chi\delta\mu\nu\nu\alpha$  and  $\theta\ell\alpha$ s, apparently referring to the feminine practice of walking by instinct rather than by the senses.

<sup>3</sup> There is only one reason that a faithful Creator could have for being wrath with that which He formed, namely, when they will not do that for which He made them.

from the canal of the River as far as Rhinocorouroi; and do you bring together to one place the sons of Israel.

And it shall be IN THAT DAY they shall sound with THE GREAT TRUMPET. And they shall come, those lost in the land of the Assyrians, and those lost in Egypt, and they shall bow down and worship the Lord upon the holy mountain in Jerusalem.

## TO CORINTHIANS (A).

# ST. PAUL'S EPISTLE RETRANSLATED.

Silver has a place whence it is produced, and there is a place for gold whence it is washed out. But whence was wisdom found? And what like is the place of understanding? Gold and crystal shall not be named with it, and its price is vessels of gold.—JOB XXVIII. LXX.

### TO CORINTHIANS (A).

PAUL, called apostle of Christ Jesus by the will of God, and Sosthenes the brother, TO THE CHURCH OF GOD, to those sanctified in Christ Jesus, WHICH IS IN CORINTH, CALLED SAINTS, with all those in every place who call upon the Name of our Lord Jesus Christ, their Lord and ours, GRACE TO YOU AND PEACE from God our Father, and from the Lord Jesus Christ.

- 4. I render hearty thanks to my God continually concerning you, for the grace of God which is given to you in Christ Jest, that in every thing you were enriched in Him, in all utterance and in all insight, as the testimony of Christ was made good among you; so that you came behind in no gift or grace, in anxious expectation of the apocalypse of our Lord Jesus Christ, who also shall confirm you till the end blameless in the Day of our Lord Jesus Christ. Faithful is the God in Whom you were called into fellowship with His Son Jesus Christ our Lord.
- 10. But I summon you, brethren, by the Name of our Lord Jesus Christ, all to speak the same thing, and that there

<sup>1</sup> Who call upon, or upon whom has been invoked.

### CORINTHIANS-A.

be not divisions among you; for you were well equipped in the same mind and in the same purpose.

- brethren mine, by the affair<sup>3</sup> of Chloe, that there are contentions among you; and I say this, that each of you is saying. I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Has the Christ been cut up and distributed? Was Paul crucified for you? Or were you baptised into the name of Paul? I thank God that I baptised not a man of you but Crispus and Gaius, so that no one can say you were baptised into my name. I baptised also the house of Stephanas, beyond this I do not remember<sup>3</sup> baptising any one else.
  - 17. For Christ did not send me to baptise but to carry the glad tidings, not in skilful speech, lest the cross of the Christ should be made void. For to speak of the cross is folly to the perishing, but to us who are being rescued it is Divine power.
  - 19. For it has been written, I will destroy the cunning of the skilful, and make void the perception of the intelligent.

<sup>1</sup> σχίσμα, a cleft, rent, division.

<sup>&</sup>lt;sup>2</sup> The affair of Chloe. Both A.v. and R.v. translate as if St. Paul were acting by hearsay, on the report of those of the household of Chloe. But this is contrary to the plain meaning of δηλόω, and also a course which it is impossible to attribute to any one with St. Paul's knowledge of human nature—unless, indeed, we suppose he was seeking to stir up strife instead of allaying it.

<sup>3</sup> I do not remember. our olda inferring an effort made to recall any other occasion.

<sup>\*</sup> Skilful speech. No one knew better than St. Paul that Christianity and insight are not matters of logic, and that the most skilful reasoning and the most persuasive eloquence are but as stammering lips and foreign language to set forth what he calls ἡ πολυποίκιλος σοφία τοῦ δεοῦ, the manifold beauty and skill of God.

Where is the skilful? Where is the learned? Where is the scientific investigator of this age? Has not God stultified the wisdom of the world? For when in the wisdom of God the world did not perceive God by The wisdom, God was pleased to rescue, by the folly of the proclamation, those who accept it.

- 22. And while Jews are asking for signs, and Greeks are seeking skill, we are proclaiming CHRIST CRUCIFIED, to Jews an offence, and to Gentiles folly, but to the called themselves CHRIST, DIVINE POWER AND DIVINE SKILL; for the folly of God is wiser than men, and the weakness of God is stronger than men.
- 26. For you see your calling, brethren, how not many of you are wise according to the flesh, not many able, not many of noble birth; but the foolish things of the world are picked out by God that He may put the strong to shame; and the base-born things of the world, and things it despises, God chose out; things that are not, that He may leave unemployed those that are, so that no flesh should boast before God.

¹ Learned. γραμματεύs, a secretary, clerk, the name of many officers at Athens of various ranks, just as there are many clerks and secretaries among us. The chief of the class were the clerks of the ἐκκλησία who had to read out public documents.

<sup>2</sup> συνζητήs implies one engaged in search.

<sup>&</sup>lt;sup>3</sup> The wisdom. The article here is emphatic. There is such a thing as wisdom, though it does not generally go by that name. Compare Job xxviii. See appendix.

<sup>&</sup>lt;sup>4</sup> Skill in all things—arts, gymnastics, poetry, learning, &c., &c.—was what the Greek sought, and that with no mean success. Compare what Juvenal says of him:—

<sup>&</sup>quot;Grœculus esuriens in cœlum, jusseris, ibit."

<sup>&</sup>quot;A starveling Greek will go up into heaven if you tell him to." i.e., he will do the most incredible things,

- 30. And you have your origin in Him in Christ Jesus, who was made to us wisdom from God, and Righteousness, and Sanctification, and Redemption, in order that the writing may hold, He who boasts let him boast in the Lord.
- II. And I, when I came to you, brethren, came not in excellence of speech or of skill when I announced to you the testimony of God. For I did not profess<sup>1</sup> to know anything among you but Jesus Christ, and Him crucified. And I contrived to reach you in weakness and in fear, and in much trembling, and my speech was not in persuasive and eloquent<sup>2</sup> words, but in manifestation of spirit and power, that your confidence might be not in human skill but in Divine power.
- 6. But we speak wisdom among the adult, but wisdom not of this age, nor from the Archons<sup>8</sup> of this age who are left unemployed; but we speak Divine wisdom hidden away in mystery, which God marked off beforehand, before the ages, for our glory, which none of the Archons of this age have learned to know, for if they had known it they would not have crucified the Lord of the Glory; but it was in

<sup>&</sup>lt;sup>1</sup> For I did not profess. Expire seems to have this force here, though the A.V. and R.V. rendering seems equally good.

<sup>&</sup>lt;sup>2</sup> And eloquent words. soola means skill, understanding, excellence in any direction, and as applied to speaking and instruction therefore rather indicates eloquence, which in this particular line is practical wisdom.

<sup>&</sup>lt;sup>3</sup> Archons. ἄρχων = ruler, and is here evidently used as in Daniel of Archangels, Michael, the Archon of the Hebrews, and the Archons of the Persians and the Greeks. A.v. translates princes in both places. These are left unemployed of those who receive direct from the Father of the lights. See James i. 16, 17. See also Coloss. ii. 16-19.

<sup>&</sup>lt;sup>4</sup> They, i.e. the Archons. The men engaged in that Trial and Execution were really instruments in the hands of the Archons of this world, though they knew it not.

accordance with the Scripture—Things which eye saw not and ear heard not, and which never entered human heart, Such did God prepare for those who love Him.

- to. And God unveiled them to us through His Spirit. For the Spirit tracks all things, even the depths of God. For who among men knows the secrets of a man save the spirit of the man that is in him? So also the secrets of God, none knows save the spirit of God.
- 12. But we did not receive the spirit of the world, but the Spirit that proceeds from God, that we may know the things which God's favour showers<sup>2</sup> upon us. Which also we speak, not in words taught us of human wisdom, but in those taught us of the Spirit, using spiritual discourse<sup>8</sup> to spiritual persons.
- 14. And a soulish man receives not the things of the Spirit of God; for they are folly to him; and he is not able to perceive them, because they are discerned by the higher faculties of the spirit. But the spiritual man examines closely the whole Universe, and he himself defies the scrutiny

<sup>2</sup> Compare Acts ii. 33, and the whole of St. Peter's speech.

<sup>1</sup> Entered. In the Greek, Went up upon.

<sup>3</sup> Using spiritual discourse. ovykplrw, to separate from other matter and compound anew; which exactly describes St. Paul's language in his epistles, in which he uses ordinary language to express, as far as may be, spiritual things. It must be remembered that his correspondents had spiritual discernment of no mean order, and would be able to grasp his intention in virtue of their own spiritual insight, where others would see nothing but a somewhat illiterate production. So New Testament Greek is a byword to-day among men proficient in the classics, though doubtless some see further than others, and Robert Browning seems, from some things he has written, to have had no small insight into its real scope.

<sup>&</sup>lt;sup>4</sup> They are discerned by the higher faculties of the spirit. This seems to be the intention of πνευματικώς ΑΝΑκρίνεται.

of all. For who knows the mind of the Lord, so as to instruct Him? and we have the mind of Christ.<sup>1</sup>

- III. And I, brethren, was not able to speak to you as to spiritual persons, but as to fleshly, as to infants<sup>3</sup> in Christ. I fed you with milk, not with meat; for you were not as yet strong enough. Neither are you even now strong enough, for you are still fleshly; for since there is rivalry and strife among you, are you not fleshly and walking in the human way?<sup>3</sup>
- 4. For when one says, I am of Paul; and another, I of Apollos; are you not men? Who then is Apollos, and who is Paul, save indeed ministers through whom faith was communicated to you, and to each as the Lord gave? I planted, Apollos watered,4 but God made you grow. So neither is he who plants anything, nor he who waters, but He who gives growth, which is God. And he who plants and he who waters are one,5 but each shall receive his own pay according to his own toil, for we are fellow-workers of God. You are God's husbandry, God's building.
- 10. According to the grace of God which was given to me, like a skilful master-builder, 8 I have laid a foundation

<sup>&</sup>lt;sup>1</sup> We have the mind of Christ. As in A.v. and R.v. which seems quite correct, but equally correct appears to be, We have perception of Christ.

<sup>&</sup>lt;sup>2</sup> νηπίος, speechless, appears exactly equivalent to in-fans.

<sup>&</sup>lt;sup>3</sup> In the human way, κατά άνθρωπον. Compare Eph. iv. 14.

<sup>&</sup>lt;sup>4</sup> I planted, Apollos watered, as connected with what follows; but in connection with what precedes rather "I begot you and Apollos gave you your feeding bottles." Compare chap. iv. 15.

<sup>&</sup>lt;sup>6</sup> Are one. Evelow = are one thing, apparently meaning one organism, different members indeed, but of one body.

<sup>&</sup>lt;sup>6</sup> ἀρχιτίκτων (whence the English architect) means a chief artificer, i.e. a director of labour, not the designer of the structure.

and another raises the superstructure. But let each see what sort of work he adds.

- position, which is Christ Jesus. And if any one builds upon that foundation gold, silver, precious stones, wood, grass, reed, the work of each shall become manifest, for THE DAY shall make it clear when it is revealed in fire, and the fire shall test the work of each, of what sort it is.
- 14. If any one's work remains, which he built upon it, he shall receive pay. If any one's work is burned down he will be fined,1 yet he himself shall be saved, but so as through fire.
- 16. Do you not know that you are a shrine of God, and that the Spirit of God dwells in you? If any one ruins the shrine of God, him shall God ruin; for the shrine of God is holy, which is you.
- 18. Let no one deceive himself. If any one thinks to be wise among you in this age, let him become a fool that he may be found wise; for the wisdom of this world is folly with God; for it has been written, He snares, the wise in their own cunning; and, again, the Lord perceives the calculations of the wise that they are vain.
- 21. So let no one boast in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things impending, or things future—all are yours, and you are Christ's, and Christ is God's.

<sup>&</sup>lt;sup>1</sup> Be fined. This seems to be the intention, meaning he shall be punished as an incompetent workman, not as an individual man.

<sup>\*</sup> Snares. Sparocount, to grasp with the hand, lay hold of, seise.

- IV. Let a man reckon of us thus, as adjutants of Christ, and stewards of God's mysteries. As for the rest, it is required of stewards to be found faithful; but to me it is a matter of the smallest concern that I am liable to be examined of you, or of any human day. And, indeed, I do not examine myself; for I have no load on my conscience, but my justification is not to be found in that fact, but He who examines me is Lord. So that you are not to decide anything prematurely until the Lord come, Who shall both illuminate the secrets of the darkness, and make manifest the wishes of the hearts; and then the approval shall be spoken to each of God.
- 6. And these figures, brethren, I have applied to myself and to Apollos for your profit, that in us you may learn what it is not to go beyond the Scriptures, in order that you may not snort<sup>5</sup> one over another, despising each other. For who distinguishes between you? Or what have you that you did not receive? And if it was given you, why boast as if it were your own achievement?

<sup>1</sup> δπηρέτης, a rower; and generally any one whatever in a ship's crew. 2nd. Any doer of hard work, a labourer, and so of any kind of servant or assistant. 3rd. At Athens often of the servant who attended each man-at-arms (δπλίτης) to carry his baggage, rations, and shield. 4th. In Xenophon δπηρέται were a number of men in immediate attendance on the general as aides-de-camp, or adjutants, which seems to yield the best sense here in connection with the title of Lord.

<sup>&</sup>lt;sup>2</sup> Human day, as contrasted with THE DAY, i.e., with The Day of the Lord.

<sup>3</sup> Prematurely. This seems exactly the force of πρὸ καιροῦ.

<sup>&</sup>lt;sup>4</sup> Shall be spoken. This seems the best rendering of γενήσετσι. Compare Matt. xxv. 14-30.

<sup>&</sup>lt;sup>5</sup> Snort. overdow, to blow, puff, snort, breathe hard, pant, e.g. like a horse in a chariot. St. Paul wants them to pull their best like well-trained cattle, and not waste their energies in neighing to each other and snorting in rivalry one over another, though pant they must if they pull their best.

- 8. Are you already sated? Are you already rich? Have you got the kingdom without our knowledge? And indeed I wish you had the kingdom, that we also might share it with you; for I think God assigned to us the Apostles the last place as condemned criminals, for we are become a spectacle to the Universe, both to angels and men. We are fools because of Christ, but you are sensible and practical in Christ. We are weak, but you are strong. You are of high repute, we unhonoured. Until this very hour we both hunger and thirst and lack clothing; we are cuffed and never at rest, and grow weary working with our own hands. When abused we speak fair; when persecuted we are patient; when spoken against we comfort. We are become the scum of the Universe, the off-scouring of all things to this hour.
- Without our knowledge. χωρίς ἡμῶν = apart from us, independently of us. Compare John xv. 5. δτι χωρίς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. For apart from me you can do nothing.
- <sup>2</sup> This seems to explain what precedes about snorting over each other. St. Paul is far from wishing to hinder them if only they were on the right road—in that case it would be all the better for him. His aim is to get them to pull their best each individually, and not obstruct each other.
- 3 Condemned criminals. ἐπιθανάτιος, condemned to death. See sub-e-quent note on περίψημα.
- <sup>1</sup> Spectacle. θέστρον (whence theatre), a place for public shows of various kinds, and for assemblies—see Acts xix.—attached to every town of importance in the then Roman Empire.
- <sup>3</sup> Sensible and practical. polymos. In one sense Christianity does not admit of prudence. "If a man will save his life let him lose it." No prudent man would have behaved like the good Samaritan.
- <sup>6</sup> We comfort, παρακαλοῦμεν. As impossible to translate adequately as the word Paraclete itself.
- 7 Off-scouring. περίψημα = any thing wiped-off, e.g. the sweepings of the streets. Almost identical in meaning with κάθαρμα, translated scum. It was the custom at Athens to reserve certain worthless persons, whom in case of plague, famine, or other visitation from heaven, they used to throw into the sea, in the belief that they would cleanse away or wipe off the guilt of the

- 14. I do not write this to put you to shame, but I am admonishing you as my beloved children. For if you had ten thousand tutors<sup>1</sup> in Christ, still you have not many fathers. For I<sup>2</sup> begot you in Christ Jesus, through the Good message; therefore I call upon<sup>3</sup> you to be imitators of me.
- 17. Because of this I sent you Timothy, who is my child, beloved and faithful in the Lord; who will remind you of my ways in the things of Christ, precisely as I teach in all directions in the Church.
- 18. But some were puffed up, as if because I were not going to you; but I will go to you, and that forthwith, if such be the will and purpose of the Lord, and I will learn, not what they say who are puffed up, but their power; for the rule of God is not in word but in power.
  - 21. What is it you wish? Am I to go to you like a rod,

nation, saying  $\pi \epsilon \rho (\psi \eta \mu a \ \dot{\eta} \mu \dot{\omega} \nu \ \gamma \epsilon r \sigma \hat{v} = become our off-scouring$ . These men were called  $\kappa d\theta a \rho \mu a = scum$ ,  $\pi \epsilon \rho (\psi \eta \mu a = off-scouring$ , and  $\phi a \rho \mu a \kappa \dot{\sigma} s = \dot{\rho} \sigma i s oner$  sorcerer, strictly one who uses drugs, a word used several times in the Apocalypse of St. John.

- <sup>1</sup> Tutors. παιδαγωγός (whence pedagogue) at Athens, the slave who went with a boy from home to school and back again. Not so much, therefore, a tutor as what Anglo-Indians call a Rearer.
  - <sup>2</sup> I begot you. eyà buâs eyérrnoa. The ego is emphatic.
  - <sup>3</sup> Call upon. παρακαλέω. See note on Rom. xii. τ.
- <sup>4</sup> Because of this. διὰ τοῦτο would perhaps be most closely rendered by the provincialism, along of this.
- 5 My ways in the things of Christ, or more exactly, my ways, those in Christ, the ways I have in Christ.
- δ ως μη ἐρχομένου δὲ μοῦ. Apparently meaning that they were exulting at Timothy's being sent, under the impression that the Apostle himself avoided collision with them.
- <sup>7</sup> Rule. βασιλεία = kingship, kingly rule, exercised during this day of grace through Apostles.

or in love and in a spirit of gentleness? (v.) In short<sup>1</sup> fornication is heard among you, and such fornication as does not exist among the heathen,<sup>2</sup> as if one had his father's wife. And you are puffed up, and did not rather grieve, in order that he might be removed from your midst who has done this deed. For I,<sup>3</sup> though absent in body, yet present in spirit, have already separated, as if present, him who has wrought this baseness.<sup>4</sup>

- 4. In the name of our Lord Jesus Christ assemble yourselves, my spirit also being present with the power of our
  Lord Jesus Christ, and give over him who is such to Satan
  for destruction of the flesh, in order that the spirit may be
  rescued in the Day of the Lord.
- 6. Your boasting is not good. Do you not know that a little bit of leaven leavens the whole lump? Clean out the old leaven, in order that you may be a new lump; as you are free from leaven. For our paschal lamb too is slain—Christ; so let us keep the feast. Not in old leaven, not in leaven of vileness and vice; but in freedom from leaven, that is in purity and sincerity.

t In short. Shus is used in this sense like Lat. denique. The sense of what follows appears to have been missed completely through putting a fleshly interpretation on spiritual language. 1st. St. Paul is not speaking by hearsay, but from his own hearing in spiritual regions. Collate Jno. iv. 18, and xx. 21. 2nd. The sin spoken of is a spiritual one, in fact apparently the first beginning of Babylon the great. The hiding of the leaven in the three measures of meal by the woman. See Matt. xiii. 33. Lc. xiii. 21.

<sup>&</sup>lt;sup>2</sup> The heathen, or the Gentiles in a spiritual sense, as opposed the spiritual Israel.

<sup>&</sup>lt;sup>2</sup> For I. ἐγὰ μὲν γὰρ. The ego is emphatic in antithesis to the you at the beginning of the previous sentence.

<sup>&</sup>lt;sup>4</sup> Wrought this baseness, apparently the force of τοῦτο ΚΑΤεργασάμετον.

For destruction, εis όλεθρον = into destruction. Satan is a manslayer from the beginning.

- 9. I wrote to you in my letter not to mix yourselves up with fornicators, but certainly I did not mean the fornicators of this world, nor greedy people, nor robbers, nor idolaters; for then you would need to go out of the world. And now I have just written to you not to allow yourselves to associate with any one who is named a brother, and is a fornicator, or grasping, or an idolater, or abusive, or a drunkard, or a robber; with such an one not even to eat. For what business is it of mine to judge also those without? And as for those within, are not you their judges? But those without God judges. Curse the ne'er-do-weel out of yourselves.
- VI. Dares any of you when he has an affair with another to submit it for trial by the unjust, and not to the holy? Or are you not aware that the saints shall judge the world?

And if you are the judges of the world, are you unworthy to settle the smallest things? Do you not know that you

<sup>&</sup>lt;sup>1</sup> To mix yourselves up with. συναναμίγνυσθαι seems to be thus translated at once literally and idiomatically, the preposition ἀνὰ, up, appearing to have the force as noted in other cases of referring the verb to spiritual regions; an intention which the lively Corinthians apparently had not grasped.

<sup>&</sup>lt;sup>2</sup> Not to allow yourselves to associate with. The same word used again, and with the same force. They were not to let him intrude among them in spiritual matters, and in temporal matters they were to avoid him.

<sup>&</sup>lt;sup>3</sup> A brother. From this it would appear that some scandal had actually occurred within the community, owing to an improper application of St. Paul's doctrine of Christian liberty, that all things are lawful though all things are not profitable. Still, it must be remembered that St. Paul did not wrestle himself nor teach others to wrestle against blood and flesh. See Eph. vi. 10-20, and if the unruly brother was warned in time he would presumably escape the punishment which impended over him and join with the community in cursing out the ne'er-do-weel that had led him astray.

<sup>4</sup> Observe that St. Paul was not a teacher of things which he did not himself observe. Because he is an apostle he does not arrogate the right of judging which he forbade to others, but cunningly avoids the responsibility.

shall judge angels? Can you not then judge the affairs of this life?

- 4. If then you have temporal cases, get those least esteemed in the Church, and make them form a court. I speak thus to turn<sup>9</sup> you. Is there not among you a skilful man, not one who can manage to decide in his brother's affair, but does brother go to law with brother, and that before unbelievers? Verily in this matter is your utter discomfiture manifest,<sup>8</sup> in that you have matters requiring decision among yourselves.<sup>4</sup> Why do you not rather endure injustice?<sup>5</sup> Why do you not rather allow yourselves to be plundered? Whereas you do injustice, and you plunder, and that brethren.
- 9. Or are you not aware that unjust men shall have no share in the Kingly rule<sup>6</sup> of God? Do not allow yourselves to be led astray. Neither fornicators, nor idolaters, nor
- <sup>1</sup> Can you not then judge the affairs of this life. This appears to be the intention of  $\mu h \tau v \neq \beta \iota \omega \tau \iota \kappa d$ , though it seems hopeless to attempt such brevity in English.  $\beta \iota os$ , = life seems generally to mean the natural life of the soulish man,  $\iota \omega h$  and its analogues being used of spiritual life.
- <sup>2</sup> έντροπή, a turning towards, respect, or reverence for one, and when used absolutely shame, which seems the intention partly here.
- 3 Manifest. This word is supplied. St. Paul does not say it is manifest; he says it exists, another instance of his very pregnant style.
  - 4 Compare Lc. vi. 27-38.
- 5 Endure injustice. In the affairs of this life we are not to resist evil, Matt. v. 39, A.v. But in spiritual matters we may not acquiesce in injustice, 2 Thess. ii. 12. But this is no exception to the general rule. Where our own affairs are concerned we are not to resist, but commit ourselves to the Lord, who is Judge and Avenger. It is otherwise when the Lord's honour is at stake. We may not acquiesce in injustice from man to his Maker, otherwise we prefer the creature to the Creator.
- 6 Kingly rule. Basilela may doubtless be translated kingdom, but Christians in these days seem to forget that THEY are called to a share in the Government, not to the position of subjects.

### CORINTHIANS-A.]

adulterers, nor softs, nor catamites, nor thieves, nor greedy, nor drunkards, nor abusive, nor rapacious, shall have any share in the Kingly rule of God; and such were some of you, but you were washed, but you were made holy, but you were made righteous in the Name of The Lord Jesus Christ, and in The Spirit of our God.

12. All things are permitted me,<sup>2</sup> but all things are not profitable. All things are lawful, but I<sup>8</sup> will not be mastered by anything. Meats for the belly, and the belly for meats, but God shall leave unemployed both it and them.

And the body is not for fornication but for the Lord, and the Lord for the body. And God both awakened the Lord from death<sup>4</sup> and shall awaken us through His power.

- 15. Do you not know that your bodies are limbs of Christ? Shall I then take the limbs of Christ and make them limbs of a harlot? God forbid! Do you not know that he who cleaves to the harlot is one body with her? For it says "The two shall become one flesh." But he who cleaves to the Lord is one spirit with Him.
  - 18. Flee fornication. Every failure that a man may

<sup>&</sup>lt;sup>1</sup> μαλακός seems to have just the force of its English equivalent soft, as implying want of decision of character.

<sup>&</sup>lt;sup>2</sup> Evidently, since God is Omnipotent and Omniscient, all that happens is, in one sense, *permitted* by Him in His infinite Wisdom. It is by what we do that our own preference is discerned, and so ultimately by His action all created beings shall learn to know what He prefers, and what therefore really leads to happiness and contentment for the creature.

<sup>&</sup>lt;sup>2</sup> But I will not. ἀλλ' οὐκ ἐγὼ... . The pronoun is emphatic.

<sup>&</sup>lt;sup>4</sup> From death not expressed separately, but evidently included in the sense of the preceding verb. Here we are asleep, when we awaken to The Life, then shall we live indeed.

With her, with Him. These words are supplied, but appear to be necessary in English for perspicuity.

commit is outside the body, but he who commits fornication sins against his own body.

- 19. Or do you not know that your bodies are a shrine of the Holy Spirit in you, Which you have from God, and you are not your own? For you were bought for a price, therefore glorify God in real earnest in your body.
- VII. But concerning the things you wrote about, it is noble<sup>3</sup> for a man not to cling on by a woman; but because of your fornications let each have his own wife, and let each woman have her own husband.
- <sup>1</sup> For a price. One interpretation of the parable of the Merchantman seeking goodly pearls. But an equally good translation appears to be you were purchased of honour, or esteem, and are consequently bound to honour the bargain, and not desert the Master Who has bought you; or if not for honour then for self-interest, lest you fall into the hands of a worse master.
- <sup>2</sup> Glorify. Compare Mal. i. 6. "A son glorifies his father and a slave his lord; and if I am a father where is my glory? And if I am a lord, where is my reverence?"
- <sup>3</sup> Noble. καλόs, beautiful, beauteous, fair. Lat. pulcher. Hence in a moral sense noble, honourable. Lat. honestus.
- <sup>4</sup> Not to cling on by a woman, but to master the Head. κρατεῖν τὴν κεφαλήν. See Col. ii. 19. κρατέω, to conquer, master, outdo, surpass [St. Peter insisted on being crucified head downwards], seise, win, keep, especially by torce. Compare Matt. xi. 11, 12, and v. 20; Jno. xiv. 12. God's way is always forward, upward, onward. We need not fear that He will lack resource, or be wanting, because we surpass what has been done before, even by the Master Himself, for a slave is not greater than his lord, nor an apostle greater than He who sends him. Jno. xiii. 16. Neither has any one aught but what he has received. 1 Cor. iv. 7.

γυναικός μή ἄπτεσθαι has precisely the force indicated by all classical usage, though it is not the only obvious intention.

<sup>5</sup> Your fornications. Greek, the fornications, but obviously with the sense given. Corinth was a by-word in the matter, as indeed most sea-port towns are apt to be to this day, and Corinth had a sea on each side. St. Paul's position seems quite clear. Marriage he evidently esteems as a concession to the weakness of the flesh; while for those who are equal to it celibacy is preferable. Compare what he says subsequently chap. vii. 25-40.

- 3. Let the man render to the woman her due, and likewise the woman to her husband. The woman has not power over her own body, but the man; and similarly the man has not power over his own body but the woman; do not rob each other; save it be by mutual agreement for a season, that you may have leisure for your prayers; then be together again that Satan tempt you not through your weakness; but this I say in accordance with my own feeling in the matter, not by way of commandment.
- 7. But I want all men to be as I am myself; still each has his own gift according to the grace<sup>3</sup> of God, one in this way, and one in that. Still I say to the unmarried and to the widows; it is noble in them if they remain even as I, but if they have not the needful self-control let them marry, for it is better to marry than to be burned.<sup>4</sup>
  - 10. But for the married I prescribe, not I but the Lord,
- 1 Has not power over, our exounts. The same word occurs in chap. vi. 12, where St. Paul says emphatically that he himself objects to be mastered by anything, which sufficiently explains his attitude in the matter, and shows how slavery to God gives a man mastery even over himself.
- <sup>2</sup> κατὰ συγγνώμην. συγγνώμη, a fellow-feeling with another. St. Paul appears to mean that it is the outcome of his own human sympathy, the advice he gives as a man and a brother, not an apostolic injunction in things spiritual.
- <sup>3</sup> Gift according to grace. In the Greek one work  $\chi \acute{a}\rho i\sigma \mu a$ , which means not only something freely given, but also given of favour, with intent to please on the part of the giver, another instance of how much meaning may be packed into one word in Greek.
- <sup>4</sup> St Paul evidently means to be burned, inflamed, by passion. The key is, doubtless, to be found in Gal. v. 16. "I say then walk by spirit and fulfil not the desire of the flesh." Like the true apostle he was, he sought in all things to ease men's burdens, that they might realise their liberty and walk like free men in integrity and uprightness, whether they preferred married life or single. Sexual love he seems to say is all very well for those who like it, but after all it is of the earth and of the flesh, and only a faint image of something far superior in spiritual regions where there is neither male nor female, see

that a woman be not separated from her husband, and also if she be separated from her husband1 let her remain unmarried or be reconciled to her husband; and that a man put not his wife away.9

- 12. And to the rest I say, not the Lord, if any brother has an unbelieving wife, and she consents willingly to live with him, let him not put her aways; and a woman who has an unbelieving husband, and he consents willingly to live with her, let her not leave the man. For the unbelieving man is sanctified in the woman, and the unbelieving woman is sanctified in the brother; otherwise were your children unclean, but now are they holy.
- 15. But if the unbelieving one separates himself or herself, let the separation stand; the brother or sister is not bound<sup>8</sup> in such cases, but God has called you in peace. For how dost thou know, O woman, if perchance thou shalt save thine hushand? Or how knowest thou, O man, whether

Gal. iii. 28, and context. The same thing has been beautifully expressed by a favourite American poet.

" And for ever and for ever, As long as the river flows, As long as the heart has passion, And as long as life has woes.

The moon with its broken reflection. And its shadows shall appear, Like the symbol of love in heaven And its wavering image here."

-Longfellow's Bridge.

<sup>1</sup> Be separated from her husband. This evidently is intended to provide for cases in which the husband acts in the matter.

<sup>&</sup>quot; Put away, leave. ἀφίημι was used of divorce; but St. Paul, in using the word, was not merely stating a practical rule for extreme cases, and it becomes necessary to consider the other meanings of the word. Thus, the first and intrinsic sense is to send forth, discharge. Others are to send away, let go, loose, set free, leave alone, pass by, not notice, neglect.

<sup>3</sup> Bound. οὐ δεδούλωται = has not been enslaved. In all these cases each rule is a simple deduction from the general law, to love God first and above all, and your neighbour as yourself. God does not burden men, they burden themselves and each other-suadente diabolo.

thou shalt save thy wife? Save that to each as the Lord distributed to him, as God has called to him, so let him walk.

Also this is my arrangement in all the Churches.

- 18. Was any called in circumcision? Let him so remain: was any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the observing of God's commands. Let each remain in that calling wherein he was called.
- 21. Were you called as a slave, care not for it; but if you have the opportunity of becoming free it is better to do so. For he who is called in the Lord as a slave is emancipated in the Lord. Similarly he who is called as a free man is a slave of Christ. You were bought with a price, be not found in bondage to men. Let each wherein he was called, brethren, therein remain in the presence of God.

<sup>1</sup> In the presence of God. This seems the most satisfactory rendering of παρὰ θεφ. At the fall Adam and his wife appear to have forgotten that God saw all that they did, and was compelled to act in some way upon that knowledge. Can any more worthy or considerate course be devised than that He Similarly when Cain's offering was not acceptable, and his countenance fell; God saw it all, and was not offended. It was well that Cain should be grieved and angry that his offering had not been accepted, but he was in danger of laying the blame in the wrong place, that is, not on his own shoulders; and God seeks to bring him to a better mind. He appeared to him, or at least He spoke to him, and said, "Why were you so greatly grieved, and why is your countenance fallen? If you offered rightly would you not get your due? Have you failed? Keep quiet, and you will rule over him. He looks up to you." But Cain could not accept such loving fatherly advice, and with his own hand brought death into the human race. This involved further action on the part of a faithful Creator. He comes to Cain and says, "Where is Abel, thy brother?" Cain could not face the responsibility of his own act, and said "I know not." But the Almighty says in effect, "What am I to do? Your brother's blood cries to me from the ground." Cain may have been sorry, or he may have sought to justify his act to himself, but this was not the point. How was God to justify Himself before His creatures and retain their honour and love as a faithful Creator?

- 25. But concerning the unwedded, I have no command from the Lord, but I give my opinion as one by the Lord's compassion accounted faithful. I consider, then, this to be good, because of the present constraint—that it is good for a man to be thus minded:—Art thou bound to a woman? Seek not release. Art thou loosed from a woman? Seek not a woman. But if also thou marry thou hast not failed, and if the virgin be given in marriage she has not failed but such will have affliction? in the flesh, but I spare you.
- 29. But this I say, brethren, the time is short; for what remains it may suffice that those who have wives be as though they had not; and those who lament as though they lamented not, and those who rejoice as though they rejoiced not, and those who buy as if they were not entering on possession, and those who use the world as not fully using it;

<sup>1</sup> It is obvious that if a man marries he gives—to quote Lord Bacon—hostages to fortune, i.e. he offers to the god of this world so many more vulnerable points which will assuredly be attacked, and which he therefore will have to guard.

<sup>&</sup>lt;sup>2</sup> Affliction. θλίψις. See note on this word under Eph. vi. 12.

<sup>3</sup> As though they had not. The negative here is conditional, μη, not ουκ. St. Paul could not have written ουκ, for then he would have been telling them to ignore their responsibilities. The meaning is rather as if they had them by chance, unintentionally, and so fulfilled their duties as best they could under the circumstances—not as finding in this life the end and object of their existence.

<sup>&</sup>lt;sup>4</sup> Not fully using it. μη καταχρώμενοι. The proposition κατὰ in composition often has the force of thoroughness. But St. Paul appears to use it often to denote the sphere of action to which the verb is to be referred. καταχρώμενοι would thus have the force of using in the earthly sphere, as a child of earth. They are not to use the things of this life for temporal ends, but "make to yourselves friends of the mammon of this injustice, that when it gives out they may receive you into lasting dwellings," Lc. xvi. 9. They may eat and drink, marry, and be given in marriage, but these things must not be the end and object of their existence as they are with the children of this world.

for the outward frame of this world leads astray, and I want you to be free from care.1

The unmarried cares for the things of the Lord, how he shall please the Lord; and the married man cares for the things of the world, how he shall please his wife. And there is a distinction between the wife and the virgin; the unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit. She who is married cares for the things of the world, how she shall please her husband. But this I say for you to use as you find it useful; not to cast a snare<sup>2</sup> upon you, but for the furtherance of gentlemanly conduct, and to fit you to sit beside the Lord without distraction.

- 36. But if any one feels that he is not acting in gentle-manly fashion towards the girl,<sup>3</sup> if she be of full age—and it ought so to be—let him do what he will, he sins not, let them marry. But he who has determined in his heart that he is under no necessity, and has power over his own will, and has decided in his own heart to keep the virgin his own, does well. So he who gives her in marriage does well, and he who avoids giving her does better.
  - 39. A wife is bound for such time as her husband lives;

Begone, dull Care,
I pry'thee begone from me;
Begone, dull Care,
Thou and I shall never agree.—Old Song.
Care killed a cat.—Old proverb.

<sup>&</sup>lt;sup>2</sup> Spoxos, noose, slip-knot; usually of a snare of some sort, or for hanging or strangling. St. Paul's object is not to give rules of conduct, but to teach his converts to judge and decide for themselves. This is what men are ever loth to do, and in seeking to walk by rule bring themselves into bondage.

<sup>3</sup> Towards the girl—or, more literally—towards his virgin, meaning a daughter or ward,

but if the man be laid to sleep she is free to be married to whom she will, only in the Lord; but she is more blessed if she remain as she is, in my opinion, and I also seem to have a breath from God.

- VIII. But about those idol-offerings,<sup>9</sup> we know that we all have insight.<sup>3</sup> Insight puffs up, but love builds up. If anyone thinks he has learned to know anything he has learned to know nothing as yet, as it behoves him to learn.<sup>4</sup> But if anyone loves God, that man is known of Him.<sup>5</sup>
- 4. Concerning, then, the eating of idol-offerings, we know that there is no idol<sup>6</sup> in the world, and that there is no other God, but only One. For also if indeed there are that are called gods, whether in heaven or upon earth<sup>7</sup>—as there are gods many and lords many—still FOR US there is ONE

<sup>1</sup> πνεθμα. Strictly, something breathed, or blown, from πνέω.

<sup>&</sup>lt;sup>2</sup> Those idol-offerings. St. Paul is probably referring to some reference that had been made to him by his correspondents.

<sup>&</sup>lt;sup>3</sup> Insight. γυῶσις, an inquiry, judgment, especially of a judicial kind. Latin cognitio. But see subsequent note on the verb γιγνώσκω.

<sup>†</sup> γιγνώσκω = to learn to know, hence, in past tenses, often equivalent to the present of our verb to know. Compare the saying attributed to Socrates, that wise men and fools differed only in this, that the fool is a fool and does not know it, whereas the wise man has the wit to know that he is a fool.

<sup>&</sup>lt;sup>5</sup> Is known of Him. So we read Deut. xxxiv. 10, 11. Lxx., "And there arose, not so far, a prophet in Israel like Moses, for the Lord learned to know (έγνω) him face to face in all the signs and wonders which the Lord sent him to work . . . "

<sup>6</sup> εἴδωλον = an image, phantom, of disembodied spirits, &c. Not, therefore the material statue, according to modern Sadduceean ideas, but the power behind it, which was really the object of worship.

Compare the book of Judith. "And who is God if not Nebuchadnezzar? ..." Judith vi. 2. Compare also Daniel's speech before, Belshazzar or Baltasar. Daniel v. Also Nebuchadnezzar's own proclamation. Daniel iii. 31, iv. 34 in LXX. Dan, iv. in A.V.

GOD, the Father out of Whom are all things and we into Him; and ONE LORD, Jesus Christ, through whom are all things and we through Him.

- 7. But all have not this insight; but some with consciousness within them of the idol to this day, eat it as an idol-offering, and their conscience being weak is defiled.
- 8. But meat sets us not beside God<sup>1</sup>; for neither if we abstain do we come short, nor if we eat do we overflow; but see lest any way this liberty<sup>2</sup> of yours become a stumbling block to the weak.
- no. For if anyone see thee who hast insight sitting at meat in an idol's temple, shall not his conscience who is weak be built up into eating the idol-offerings? For the weakly one is destroyed in thine insight, the brother for whom Christ died, and in sinning thus against the brethren and striking their weak conscience you sin against Christ.
- 13. Wherefore if meat offends my brother I will not eat flesh for ever, that I may not scandalise my brother. (ix.) Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? If I am not an apostle to others, yet at least to you I am, for you are in the Lord the seal of my apostleship.
  - 3. My defence to those who examine me is this: Have

<sup>&</sup>lt;sup>1</sup> Sets us not beside God. We do not sufficiently recognise that the Eternal Son of God became man in order to set us beside Himself over the whole Universe. See the concluding words of the letter to the Angel of the Church in Laodicea. Apoc. iii. 21, 22. Also Rom. xiv. 10-12 and note thereon. Also Dan. vii. and Apoc. xx.

Liberty. Rougla = power. means, authority, to do a thing.

<sup>&</sup>lt;sup>3</sup> The point of the argument here seems seldom appreciated. St. Paul argues that as far as liberty, power, authority, &c., is concerned, he has it all if anyone has, but what he fears is being a hindrance to his brother in Christ,

we not liberty<sup>1</sup> to eat and drink? Have we not liberty to take round with us a sister as wife, as the other apostles do, and the brothers of the Lord, and Cephas? Or is it I only and Barnabas that have not liberty<sup>1</sup> to abstain from work?<sup>3</sup>

- 7. What soldier ever takes the field at his own cost? Who plants a vineyard and does not eat its fruit? Who shepherds a flock, and eats not of the proceeds of its milk?
- 8. Do I say these things as a man, or does the law too say the same? For in Moses' law it is written, "Thou shalt not muzzle an ox when he is threshing." Does God interest Himself about the oxen, or does He say it altogether because of us? For it was written because of us, because it is well that the ploughman should plough in hope, and that he who threshes should do so in hope of having his share.
- It. If we sowed to you the spirituals is it a great matter if we reap your carnal goods? If others have a share in this your power shall not we rather? But we did not use this

<sup>1</sup> Liberty. The word is exocola in each case. See previous note.

<sup>&</sup>lt;sup>2</sup> To abstain from work. Evidently the meaning is that they were free to abstain from supplying their temporal needs by manual labour, a practice which some seem to have impugned, arguing that to earn his own living shewed that St. Paul was afraid to live on his converts; which he so far admits as to say that he fears to offend his brother and so sin against Christ.

<sup>&</sup>lt;sup>3</sup> Does God interest Himself about the oxen? Certainly, for they are creatures of His hand, and He would have us do the same, that is why he gives the injunction quoted. Compare Job xxxviii. 39—xxxix. 30. He would have us not less considerate of the subject animal creation. But if He so cares for them, how much more for us whom He made in His own image? And how exquisitely painful must it be to Him to see us acting in a manner unworthy of our high estate and calling! Compare Lc. xii. 6, 7.

<sup>&</sup>lt;sup>+</sup> This your power. Apparently meaning the power of the purse, whereby they were able to minister to the temporal needs of those who supplied their spiritual needs.

power, but endure all things, that we may inflict no injury on the evangel of the Christ.

- 13. Do you not know that they who do the work of the temple are fed out of the temple? And they who live in attendance on the altar receive their share of the offerings? So also the Lord ordained that they who proclaim the good message should live<sup>8</sup> out of it.
- 15. But for my part I have used none of these privileges, and I did not write thus in order that it might be done in my case; for it is better in my opinion to die, rather than any one shall make empty my boast.
- 16. For if I preach the gospel that is nothing for me to boast of, for a necessity lies upon me, for it is woe to me if I preach not the gospel. For if I do this willingly I have my hire, 4 and if unwillingly, I have been trusted with the stewardship.
- 18. What, then, is my hire? It is this—that when I preach the gospel I will set forth the gospel free of charge, so as not fully to use my power in the gospel. For when I was free from all I enslaved myself to all, in order that I may gain the more, and became to the Jews as a Jew that I may gain Jews; to those under law, as under law, though

<sup>1</sup> στέγω, to cover closely (apparently akin to tectum), especially to keep out wet. Also to contain, hold. Also to sustain, bear (of ice), support.

<sup>&</sup>lt;sup>2</sup> εγκοπή = an incision, and here apparently a wound.

<sup>&</sup>lt;sup>3</sup> Live, ζην. Not as before, ἐσθίειν, to eat, be fed, receive sustenance.

<sup>&</sup>lt;sup>4</sup> Hire. μισθον, wages, pay, hire; translated reward in A.v. both here and in Matt. vi. 1, 2, &c., q.v.

<sup>&</sup>lt;sup>5</sup> My hire. The pronoun here is emphatic. What did St. Paul propose to himself as the reward of all he was doing. For his answer, see verse 23 sq.

<sup>&</sup>lt;sup>6</sup> Those under law. Probably he was thinking of the Roman Jus. Compare Rom. vii. 1-6, and the whole tenour of the epistle.

myself not under law, that I may gain those under law; to the lawless as without law, not as being lawless of God, but as in law of Christ, that I may win the lawless.

- 22. I was found weak by the weak, that I might gain the weak. To all I was found everything, that by all means I may save some; and all things I do because of the gospel, that I may obtain a share in it.<sup>2</sup>
- 24. Do you not know that when men run in a race they all run, but one receives the prize? So run that you may grasp firmly.
- 25. And every one who contends in the games exercises self-control in all things, and they indeed that they may get a perishable crown, but we an imperishable; I therefore<sup>3</sup> run thus, not like a dark horse; and thus I box, not as if I were thrashing<sup>5</sup> air, but I aim my blows straight at my body, and keep it in slavery, lest by any means, after acting as a herald to others I myself be found base coin.

<sup>&</sup>lt;sup>1</sup> ἄνομος θεοῦ, ἔννομος Χριστοῦ. These defy translation, and only some sort of transliteration seems possible.

<sup>&</sup>lt;sup>2</sup> Obtain a share in it. συγκοιτωνδε αὐτοῦ γένωμαι seems almost equivalent to "may become a partner in the business." Indeed, to use his own expression, St. Paul had put on Christ, and he was never a man to do things by halves. Compare Rom. ix. 1-5.

<sup>3</sup> εγω τοίνυν. The ego is emphatic. St. Paul says this is his way, whatever others may prefer.

<sup>&</sup>lt;sup>4</sup> Like a dark horse. ἀδήλωs, adverb from à privative and δήλοs, visible, clear, manifest, seems to have precisely this force, and the Greek athletic contests were to them much what horse racing is to us.

<sup>&</sup>lt;sup>3</sup> Thrashing. δέρω means strictly to skin, flay; but is here evidently used like the English to tan, hide, i.e. to cudgel, thrash.

<sup>&</sup>lt;sup>6</sup> I aim my blows straight at. υπωπάζω, to strike one under the eye, give him one in the eye, blacken his eye, beat him black and blue. St. Paul's language here is evidently taken straight from the vocabulary of the Grecian games.

i Base coin. abbumos = unproved, and so spurious, and of coin, base,

- X. For I do not wish you to be ignorant, brethren, that our fathers all passed under the cloud, and all went through the sea to the other side, and were all baptised into Moses in the cloud and in the sea; and all ate the same spiritual food, and all drank the same spiritual draught, for they used to drink water out of a spiritual rock which was following them, and that rock was the Christ.<sup>2</sup>
- 5. But with the majority of them God was not pleased, for they were strewn on the face of the desert; and these things became types for our instruction, that we might not set our hearts on worthless things as they did.
- 7. And do not become idolaters as did some of them, as has been written, The people sat down to eat and drink, and stood up to play like children.<sup>3</sup>
- 8. Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand.4
  - 9. Neither let us wear out the patience of the Christ as
- Passed under the cloud, ύπο την νεφέλην ήσαν. Not were under the cloud, which would be ύπο τη νεφέλη ήσαν.
- <sup>2</sup> Was the Christ. A good instance of what St. Paul calls ΔΙΑνοια. See notes on Eph. iv. 17-19.
- The people . . . . like children. A verbally exact quotation from LXX. raiser means to play like a child. They wasted their time in idle sport instead of being intent on the purposes of Jehovah, and seeking to enter into His plans for them. The allusion is to the childish folly of Aaron's golden calf, of which they were guilty while Moses was actually in the Mount to receive the Law from the Almighty. See Ex. xxxii. So did the god of this world prevail to lead them astray, and, unknown to them, to divert their attention from Jehovah and bring His anger upon them.
- <sup>4</sup> Twenty-three thousand. Both LXX. and A.V. have 24,000, see Numbers XXV. The offence was not so much the carnal sin itself but the idolary of which it was the outward symptom and evidence, the desertion of Jehovah for Baal-peor.
- <sup>5</sup> Wear out the patience. This appears to be the intention of ΈΚπειράζω. We are to try the difficult points—see Rom. ii. 17-20, and notes thereon—but this must be because we are unavoidably in doubt, and with a real and honest

some of them did with their provocations, and perished by the serpents.

- 10. Neither murmur, as some of them murmured, and perished under the Destroyer,1
- verc written for our admonition upon whom the ends of the ages<sup>2</sup> are come down; so let him who thinks he stands see that he fall not.
- 13. You are not taken of trial beyond the lot of man, and God is faithful and will not permit you to be tried beyond your powers of endurance, but will make with the trial also

desire to find out what is God's will and do it. To make further trial when we know God's will, or knowing it to fail in obedience, is to provoke God to anger, as the Israelites did in the wilderness time after time. The story of their provocations is set down for our instruction, but we seem to miss the point through careless reading or Sadduceean ideas.

<sup>1</sup> The allusion is evidently to Numb. xiv., when, after the return of the spies, the congregation murmured and would not go forward, and were turned back to wander in the wilderness and perish there, all those over twenty years of age, except the two faithful spies. They would not trust and obey Jehovah, and so He gave them into the hand of Satan, the manslayer. Compare Ps. xvis. 13, 1 Cor. v. 1-8.

<sup>2</sup> The ends of the ages. The world's history may be divided into ages in many different ways, but the principal divisions are—1st, The Patriarchal; 2nd, The Mosaic; 3rd, The Christian; which shall include and conclude all the other ages in the thousand years' reign of Christ and His saints on the earth. See Dan. vii.; Apoc. xx., and other passages.

It may be remarked here that the geologic ages undoubtedly include periods long previous to the beginning of the present order of things, commencing when the Spirit of God moved on the face of the waters and God said, Let there be light (Gen. i. 2). Astronomy, again, deals with ages, compared with which geological ages are dwarfed to insignificance, and deals with the comparative ages not only of planets but of suns, and beholds the heavens waxing old like a garment (compare Ps. cii. 25-27), and perhaps, at times, sees individual members of the starry host changed like a vesture. But these things are of comparatively small moment to the human race so long as the effects of the fall continue. Let him set to work to do away with the blunder and its results, that so he may enter upon his inheritance, which is the monarchy of the heavens, as heir of God and joint-heir with Christ.

the egress, that you may be able to hold out; therefore, my dear friends, flee from the service of phantoms.<sup>1</sup>

- 15. I speak as to sensible men, judge you my words. The cup of the blessing which we bless, is it not the fellowship in the blood of the Christ? The bread, which we break, is it not the fellowship in the body of the Christ? For one bread and one body are we, though many individuals, for we all receive our share out of the one bread.<sup>2</sup>
- 18. You see Israel after the flesh. Are not they who eat the offerings sharers of the altar? What, then, do I say? That an idol-offering<sup>3</sup> is any thing, or that an idol<sup>3</sup> is any thing? No! But what they offer they offer to dæmons and not to God; and I do not want you to have fellowship with the dæmons.<sup>4</sup>
- 21. You cannot drink the Lord's cup and the cup of dæmons. You cannot share in the Lord's table and in the

<sup>1</sup> From the service of phantoms. της είδωλολατρείας, which is inconsistent with the worship of the only Living and genuine God. Compare t Thess. i., and notes thereon.

<sup>&</sup>lt;sup>2</sup> indicating that—what we share is something other than the physical bread which we eat, which yet is One Bread wherever the blessed rite is duly observed.

ideas to have a completely different meaning from the Greek,  $\epsilon t \delta \omega \lambda o \nu = a$  phantom. What is intended may perhaps be better understood by considering the worship of ancestors now prevalent in China, for the shades of good and estimable men are as worthy of worship and honour as any other phantoms, or denizens of the unseen world. Jesus Christ, through Whom we have access to the Father, is a Living Man, and no phantom. See 1 Jno. i. 1-3, and many other passages.

<sup>&</sup>lt;sup>4</sup> The damons. Such St. Paul clearly says were the heathen gods of Greece and Rome—created beings apparently belonging to this earth, and probably, also, distinct from the Archons, who were used as God's messengers to men, as we see in the book of Daniel. But compare Col. ii. 16-23.

<sup>&</sup>lt;sup>5</sup> AND the cup of dæmons, &c. So Jesus of Nazereth said, You cannot serve God and Mammon. God brooks no rival He must be trusted all in all or not at all.

table of dæmons. Or shall we provoke the Lord to jealousy? Are we stronger than He?

- 23. All things are permitted, but all things are not profitable. All things are permitted, but all things do not build up. Let each one seek not his own profit but that of the other. 3
- 25. Everything that is sold in market<sup>4</sup> eat, without questioning because of conscience, for the earth is the Lord's and all that it contains.
- 27. And if anyone of the unbelieving invites you, and you wish to go, all that is placed beside you eat, without questioning because of conscience.
- 28. But if anyone say, This is a temple-offering, do not eat because of him who informed you—conscience I say, not your own but the other's, for why is my liberty decided by another's conscience? If I have a share in grace why am I spoken ill of in a matter over which I am thankful.
- <sup>1</sup> All things are permitted. If we prefer the fellowship of the dæmons to that of the Almighty, be sure He will put no constraint upon us but that of love. This is precisely the choice which we have to make.
- <sup>2</sup> Do not build up. There is a building up, however, which is destruction. See chap. viii. 10, &c.
- <sup>3</sup> But that of the other. This holds even when the Almighty is The Other. The missake Adam and Eve made, and afterwards Cain, was in not considering how their action affected their Almighty and Omniscient Creator, who is loving and faithful to all the creatures of His hand, and Who has to put right what we put wrong, or be found other than the Faithful Creator He is. Compare Antony and Cleopatra. Act 2, scene 2.
- In market, ἐν μακέλλφ. μακέλλον is evidently the Latin macelium in Greek form. It means strictly a butcher's stall, shambles, but was used generally for the provision market where all sorts of eatables were sold.
- <sup>b</sup> By another's conscience. The argument seems to be that the intrinsic nature of the action is unchanged by the other's action, but because of it he has to be considered and the problem is altered.
- 6 Over which I am thankful. St. Paul seems to mean it is well to eat good food and be thankful for it, but no Christian can be thankful for an attempt to make him a partaker in a table of dæmons, so that what he might eat with profit as food he should decline if it involves this.

- 31. Whether then you eat, or whether you drink, or whatever you do, do all to God's glory. Be found walking securely as regards Jews and Greeks and the Church of God; as I also please everyone in all things, not seeking my own ends but the profit of the many, that they may be rescued. Be imitators of me, as I also am of Christ.
- XI.3 Now I praise you in that you keep in memory all my sayings and doings and hold fast the things transmitted to you as I transmitted them. But I wish you to know that the Christ is the head of every man, and the man head of womankind and God is head of the Christ.
- 4. Any man who worships or prophesics with anything on his head dishonours his head; but any woman who worships or prophesies with uncovered head dishonours her head, for it is one and the same thing as if she were shaved. For if a woman wears no covering let her cut her hair short; but if it is unseemly for a woman to wear her hair short or to shave her head let her wear a covering upon it.4

Walking securely. ἀπρόσκοπος means without stumbling, but also unforeseen, not thought of. In this matter the followers of Christ need to be constantly on their guard, for the god of this world and all who serve him will make them stumble if he can, and those who walk by faith will find the egress which God provides in every trial, often in a very simple and unexpected way. Compare Lc. xxiv.

<sup>&</sup>lt;sup>2</sup> Ends, profit. συμφορά, a bringing together, but usually an event, circumstance, hap, chance.

<sup>3</sup> The R.v. divides the sense thus, as well as the Greek version, although for the sake of reference the old division is given in the numbering.

<sup>4</sup> The argument is perhaps difficult to follow because it deals with things unseen, which it is the very essence of The Message to make paramount. The principle enunciated appears to be that outward action should correspond to and shew forth hidden truths. Every man stands, or should stand, directly under the headship of the invisible Christ. (Matt. xxiii. 9; Col. ii. 18, 19.) His head is covered no less than the woman's, but the covering is invisible to the eye of sense, and he therefore wears nothing on his head. The woman,

- 7. For a man indeed ought not to cover his head, seeing that he is the image and glory of God; but the woman is the glory of man, for man is not out of woman, but woman out of man, for man also was not created because of the woman, but woman because of the man, therefore the woman ought to have authority over her head because of the angels.
- 11. Still neither is woman independent of man, nor man of woman in the Lord; for as the woman is out of the man,<sup>2</sup> so also is the man by the woman,<sup>3</sup> but all things originate from God.
- 13. Use your own discernment. Is it becoming for a woman to worship God unveiled? Or does not nature itself teach you that if a man wear his hair long it is unbecoming, but if a woman have long hair it is a glory to her? For the long hair has been given to her for a veil. But if anyone wants to be quarrelsome we have no such custom, neither have the churches of God.
- 17. But this I transmit to you in no spirit of praise, that your assemblies tend not to profit but to damage; for first when you are assembled in church I hear that schisms are

however, stands under the visible headship of man, whether of her own husband, or of those over her in the Lord. She therefore should wear a material covering in token that she accepts this subordination to visible headship.

- <sup>1</sup> Authority over her head, i.e. external authority symbolised by a covering worn on the head. It was through neglect of this precaution that Eve was beguiled by the enemy into eating of the forbidden tree. See 1 Tim. ii. 11-14.
  - 2 Out of man, by creation. See Gen. ii. 18-25.
  - 3 By the woman, or through the woman, i.e. hy birth.
- <sup>4</sup> Schisms. σχίσμα from σχίζω, to split, to cleave. The word has come to have a technical meaning which is well understood. Schism, or division, rending, is the result of the misuse of opportunities of choice, preference, αίρεσις. Such opportunities are necessary and unavoidable. Rightly used they are opportunities of good, for in them individuals can show by their action their preference for what is good, and thereby the church will be built up. If abused, however, they lead very soon to schism, which is only to be avoided by each considering his neighbour's interests rather than his own.

beginning among you; and this in part I believe, for there must be preferences<sup>1</sup> among you in order that it may be seen who among you stand the proof.

20. When you? therefore assemble together it is not to eat the Lord's supper, for in your eating each concerns himself first about getting his own meal, and one lacks bread while another drinks to excess. Have you not houses to eat and drink in? Or do you despise the Church of God and put to shame those who lack? What am I to say to you? Shall I praise you?

In this I praise you not, for I received from the Master what I also handed on to you, that the Lord Jesus, on the night when He was given up took bread, and after returning thanks broke it and said, THIS IS MY BODY, WHICH IS FOR YOUR SAFETY.<sup>3</sup> DO THIS TO MY MEMORY.

<sup>1</sup> Preferences. alpeous, from alpéoua, a choosing, choice; not heresies therefore in the technical sense, which, however, result when the opportunity for choice is abused. When evil is preferred to good the act of choice becomes keresy, which soon leads to schism. Compare Rom. ii. 17-20 and notes thereon.

<sup>2</sup> You. The pronoun is emphatic. Your actions, St. Paul says, show clearly that your purpose is to sup yourselves, not to celebrate the Lord's Supper, which is a spiritual feast.

3 For your safety. τὸ ὑπὲρ ὁμῶν. Another instance of brevity almost impossible in English. In the classics we find θύειν ὑπὲρ τῆς πόλεως = to offer in sacrifice on behalf of the city, for its safety, for its good; and this seems to be the intention here, though other meanings are not excluded, e.g. Which is over you, and indeed it would be difficult, if not impossible, to improve in English upon Which is given for you, except that it does not here follow the Greek construction so closely.

We must remember that as man He had fulfilled the law, wholly and completely, and found acceptance with God, Who had said, This is My beloved Son, in whom I am well pleased. Had He stood alone therefore nothing further was wanting. But if the human race was to be reconciled, and raised to that for which it was created. He must confess on its behalf that life in fallen flesh, even when the individual was reconciled, was not worth living, and throwing it away as a worthless thing, receive in its place the new life by resurrection, that so He might impart it to all men who would accept the precious gift at his hands.

- 25. Likewise also the cup, after the meal was ended, saying, THIS CUP IS THE NEW COVENANT IN MY BLOOD. DO THIS WHENEVER YOU DRINK TO MY MEMORY. For whenever you eat that bread and drink the cup you proclaim on earth the death of the Lord until He come; so that whoever eats the bread or drinks the cup of the Lord in an unworthy spirit shall be guilty of the body and of the blood of the Lord.
- 28. But let a man test himself, and so let him eat of the bread and drink of the cup; for he who eats and drinks, eats and drinks judgment for himself if he discern not the body. Because this exists among you many are weak and sickly,

In an unworthy spirit. There is no mention of spirit in the Greek, it is simply draflus = unworthily, but this in itself conveys little idea in English; for in the obvious meaning of the words no one can be worthy to partake of this Divine mystery, and the only acceptable offering we can bring is a broken spirit and a contrite heart, which recognises its own unworthiness and power-lessness for good, and so eats and drinks in obedience, and from sheer need of the spiritual sustenance so ministered to him.

These sacred mysteries do not act as charms; but if they are to profit us. as they were intended to do, we must celebrate them with discernment of their import, and in sincerity of heart. If the narrative of the institution, and of the immediately following sacrifice, consummated on our behalf, be true, it is clearly impossible to partake in the rite without acknowledging our fallen state and the Divine remedy provided. If we do not accept the narrative, but regard the crucifixion as an ordinary execution of fallen man, whether just or not, it is evident that we associate ourselves not with His disciples, who indeed forsook Him and fled, but never consented to the execution; but with the agents in the act, whether the Jewish nation who demanded it, or Pontius Pilate and those under him who carried it out, not apparently willingly or approvingly, far from it, but submitting to the demands of His accusers. So partaking of it a man clearly deserves and must expect chastisement from a Living and genuine God, and if he receive it will bethink himself and endeavour to discover wherein he offends his loving Heavenly Father, or the great Captain of his salvation; and if he be in earnest in the endeavour, will receive enlightenment, and not chastisement, or rather perhaps through chastisement.

and some sleep; but if we thoroughly discerned ourselves we should not be judged; but when we are judged of the Lord we are chastised that we may not be condemned with the world.

- 33. So, my brethren, when you assemble to that eating wait for one another. If any is hungry let him eat at home, that your assemblies may not be for judgment; and the other things I will arrange when I come.
- XII. But about the things spiritual, brethren, I desire you not to ignore them. For you know that when you were gentiles you had recourse to the voiceless phantoms, following just as you were led. Wherefore I do you to wit that no one speaking in a spirit<sup>2</sup> of God calls Jesus accursed, neither can anyone say LORD JESUS save in Holy Spirit.<sup>3</sup>
- 4. There are gifts and graces manifold, but the same spirit. And there are different kinds of service, yet the same Lord. And there are varieties of inspirations, 4 yet it is the same God Who works them all in the different individuals.
  - 7. But to each is given the manifestation of the spirit

<sup>1</sup> The other things. τὰ λοιπὰ, apparently alluding to some references which had been made on the subject of public worship or the behaviour in their assemblies. It would seem that public worship was not yet fully organised in liturgical form, and that the proceedings were very informal, and more or less improvised on the spot. This informality had been abused by some to the substitution of an ill-regulated social gathering for the solemn celebration of the Lord's Supper in contrition of heart for the failures which had necessitated His passion and hindered His rule upon earth.

<sup>&</sup>lt;sup>2</sup> In a spirit of God. Compare Apoc. iv. 5. "And seven torches of fire burning before the throne, which are the seven spirits of God."

<sup>&</sup>lt;sup>3</sup> Holy spirit. Compare note on Rom. v. 5.

<sup>&</sup>lt;sup>4</sup> Inspirations. ἐνέργημα = something wrought in a person; but οἱ ἐνεργούμενοι was used of persons possessed of a spirit of divination, see Acts xvi. 16-24 A.V., showing clearly the nature of the inworking intended.

for profitable use. For to one through the spirit is given utterance of wisdom, to another utterance of insight after the same spirit, to a third faith in the same spirit, to another gracious gifts of healings in the one spirit, to another inspirations of powers, to another prophecy, to another discernment of spirits, to another varieties of tongues, to another interpretation of tongues; but all these are inspirations of the one same spirit, dividing in secret to each as He likes.

- 12. For as the body is one, and has many members, but all the members of the body, though numerous, are one body, so also is the Christ. For in one spirit were all baptised into one body, whether Jews or Greeks, whether slaves or free, and were all caused to drink one spirit.<sup>3</sup>
- 14. Moreover, the body is not one member but many. If the foot say, "I am not a hand, I am not of the body," it does not, therefore, cease to be of the body. And if the ear say, "I am not an eye, I am not of the body," it does not, therefore, cease to be of the body.
- 17. If all the body were eye, where were the hearing? If the whole hearing, where were the smell? But now God

Inspirations of powers. ενεργήματα δυνάμεων. The force of ενέργημα = something inwrought has already been remarked on, and the reason for translating it inspiration. δύναμις = power, strength, force, in Homer chiefly of bodily strength; afterwards of strength, power, ability to do a thing; also of influence, authority. Precisely what is meant it is difficult to be sure in the present ignorance of spiritual things.

<sup>&</sup>lt;sup>2</sup> As He likes. καθώς βούλεται, i.e. according to His own personal inclination or preference, which Christians are bound to respect and delight in if they would not quench the Spirit.

<sup>&</sup>lt;sup>3</sup> καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν. Compare chap. x. 4, ante. But holy spirit is the wine of the kingdom, more potent and intoxicating than anything else. See Acts ii. 14-21, Eph. v. 17-21, &c.

set the members, each one of them in the body in accordance with His own design.

- 19. And if they were all one member, where were the body? But now are there many members yet one body, and the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you; but the members of the body that seem to be weaker are far more powerful, and the parts of the body which we think to lack honour, them we invest with overflowing honour, and our ungraceful parts have overflowing grace. For our comely parts have no need, but God blended the body, giving overflowing honour to that which came behind that there might be no schism in the body, but that the members might have the same care for each other. And whatever one member undergoes all the members bear with it, or if one member is honoured all the members rejoice with it.
  - 27. And you are Christ's body, and members according to your individual lot; and some God set in the Church, first apostles, second prophets, third teachers, then powers, then gracious gifts of healings, helps, gifts of guidance, varieties of tongues.
    - 29. Are all apostles? Are all prophets? Are all

<sup>&</sup>lt;sup>1</sup> Powerful. ἀναγκαῖοs = of, with, or by force; constraining or applying force, forcible; necessary, indispensable.

<sup>&</sup>lt;sup>2</sup> Blended. συγκεράννυμι = to mix together, mingle, blend; in passive to be mingled, coalesce, and of persons to be close friends, to be knit together in friendship.

<sup>&</sup>lt;sup>8</sup> According to your individual lot. ἐκ μέρους seems to mean, as the result of your portion, lot, heritage.

<sup>4</sup> Powers. duvámeis. See previous note under verse 10.

<sup>&</sup>lt;sup>6</sup> Gifts of guidance. κυβερνήσεις. Best understood by comparison with κυβερνήτης - helmsman, pilot. See Eph. iv. 14 and note thereon.

teachers? Are all powers? Have all gracious gifts of healings? Do all speak in tongues? Do all interpret thoroughly? But emulate the greater and more gracious gifts; and still I show you a way excelling all.<sup>1</sup>

XIII. If I speak in the tongues of men and of the angels<sup>2</sup> and have not love, I am become like brass<sup>3</sup> that rings or a cymbal that is clashed.<sup>4</sup> And if I have the gift prophetic<sup>5</sup> and perceive the mysteries without exception, and all the insight, and if I have all the faith so as to move<sup>6</sup> mountains, and have not love, I am nothing. And if I feed all my substance to others,<sup>7</sup> and if I give my body to be burned, and have not love, I am in no way profited.

<sup>&</sup>lt;sup>1</sup> Excelling all. καθ' ὑπερβολὴν appears to have much the force we express by use of the French par excellence. See note to Rom. vii. 13.

<sup>&</sup>lt;sup>2</sup> Possibly referring to utterances in unknown tongues, such as appear to have been common in the Corinthian Church at this time, and in which they appear to have delighted.

<sup>&</sup>lt;sup>3</sup> Brass. χαλκὸs = copper, and afterwards bronse, i.e. an alloy of copper and tin, whereas modern brass is composed of copper and zinc. Perhaps bellmetal would be the best translation here, but the word is so constantly translated brass that this word has really acquired in English, the meanings in figurative language which we find attributed to χαλκὸs in Greek.

<sup>&</sup>lt;sup>4</sup> That is clashed. ἀλαλάζον, from ἀλαλάζω, to raise the war-cry, ἀλαλή; and generally to cry or shout aloud. We have no word in English that really represents the sound of a cymbal, and there is probably a suggestion of an unintelligible sound in the form of the word as if from à privative and λαλείν, to talk.

<sup>&</sup>lt;sup>5</sup> The gift prophetic. This is clearly the meaning of προφητεία here, which would hardly be adequately rendered simply by the word prophecy.

<sup>6</sup> Move. µeliotareir means to set up in a different place.

Feed all my substance to others. This is perhaps not classical English, but ψωμίζω means to feed by putting little bits in the mouth as nurses do children, and so rather to feed and tend, but with accusative of the food given not of the person feed. This is clearly something very different from "bestowing all my goods to feed the poor," as in A.V. and R.V., which involves vicarious help, not the direct personal care indicated in the Greek.

- 4. The love<sup>1</sup> yearns toward the distant<sup>2</sup> and delights in being serviceable.<sup>8</sup> The love is not emulous.<sup>4</sup> The love does not boast, is not puffed up, never lacks grace,<sup>5</sup> seeks not her own, is not provoked to anger, does not make base calculations, does not rejoice at the injustice,<sup>6</sup> but rejoices in sympathy with the sincerity.<sup>7</sup>
- <sup>1</sup> The love. The definite article is used here for the first time, indicating that St. Paul is describing the spiritual archetype which fallen man, save by God's gracious gift, can only imitate after the gambling human way. See Eph. iv. 14-16 and foot notes.
- <sup>2</sup> Yearns towards the distant. μακροθυμέω seems as unknown to classical Greek as the love which St. Paul describes. It may well have the meaning assigned to it in A.v. and R.v., but that seems at best a secondary meaning. Compare Rom. xv. 22-24.
- <sup>3</sup> χρηστεύομαι, to behave like, or rather to be, a χρηστός, i.e. useful, good of its kind, serviceable.
- Is not emulous. ( $\eta\lambda\delta\omega$ , to rival, vie with, emulate; also to envy, be jealous of. St. Paul often uses this word, and indeed in the last verse of the preceding chapter he bids his correspondents to emulate ( $\eta\lambda\delta\omega$ ) the greater and more gracious gifts, and in the first verse of the following chapter he uses it again, bidding them to be emulous of spiritual things. But he knew, none better, that in things spiritual the success of one is no hindrance to his brother, but rather a help; there is plenty of room for all in the kingdom of the heavens. Accordingly we find him in the fourth chapter of this epistle asking his correspondents if they had achieved the kingdom without his help; but not as rivalling them or being jealous, for he only wished it were so, that he might share their triumph.
- <sup>5</sup> Never lacks grace. ἀσχημονέω, to behave in unseemly guise. The fact is true love cannot behave unseemly. Unseemly conduct is the outcome of selfishness.
- 6 At the injustice. We constantly meet with what appears to be the grossest injustice, of this St. Paul had experience more than most, seeing that he served both God and man with all his powers, and suffered more injustice than any one (see chap. iv. of this epistle); but he knew that the apparent injustice was but a passing phase, and was preparing the way for more abundant blessing.
- 7 The sincerity, i.e. the sincerity of God, Who through all our backslidings and follies and injustices is teaching us to know Him and know ourselves. This contrast between the truth, or the sincerity of God, and the present apparent injustice is often referred to by St. Paul, e.g. Rom. ii. 2-11, 2 Thess. ii. 1-12.

- 8. The love never suffers shipwreck; but whether there be prophetic gifts, they shall fall out of use; or tongues, they shall cease; or insight, it shall fall out of use; for we perceive in part and we prophecy in part, but when the perfect thing comes that which is partial shall fall out of use.
- thought as an infant, I reasoned as an infant. When I became a man I ceased to use infantile methods. For just now we look as by means of a mirror upon an enigma, but then face to face. Now I perceive in part; then I shall perceive fully as also I was perceived. And now remain Faith, Hope, Love; these three things; and of these Love is greater.
- XIV. Let your love be quick and active,<sup>3</sup> and emulate spiritual action when you see it,<sup>4</sup> but especially covet to prophesy. For he whose utterance is in a tongue speaks not to men but to God, for no one hears him, yet in spirit he is uttering mysteries. But he who prophesies utters to men edification, and exhortation, and encouragement.
- 4. He whose utterance is in a tongue builds up himself, but he who prophesies builds up the Church. It is my desire

<sup>1</sup> An infant, vituos = in-fans, i.e. speechless.

<sup>&</sup>lt;sup>2</sup> And now; probably meaning when the perfect thing is come and that which we now call gifts and graces of the Spirit and regard as supernatural shall have done their work and be remembered only as first beginnings, the A. B. C of spiritual things.

<sup>3</sup> Let your love be quick and active, or, Hunt after The Love. So St. Paul says (Philip iii. 14) he hunts like a gaze-hound after the prize of the calling from above. But for the meaning of διώκω, see foot-note to Rom. xiv. 19.

<sup>&</sup>lt;sup>4</sup> When you see it, introduced as giving the force of the definite article, not πνευματικά indefinitely, but τὰ πνευματικά.

and intention that you should all speak in tongues, but rather that you should prophesy, and he is greater who prophesies than he whose utterance is in tongues, save, indeed, he interpret, that the Church may receive edification.

- 6. And now, brethren, if I come to you speaking in tongues wherein shall I profit you, unless I speak to you in removing of veils, or in insight, or in prophecy, or in instruction? Similarly inanimate things that give forth sound, say a flute or a harp, unless it give forth some distinct tune how shall that which is played be recognised?
- 8. For even a trumpet, if it utter an unknown call, who will prepare himself for war? Similarly you also, when you speak, unless you give forth significant speech how shall it be known what you are saying? For your utterance will be into the air.
- In the concerned of the sound, I shall be to him who is speaking a barbarian, and he who speaks a barbarian so far as I am concerned. So you also, since you are admirers of spirits, seek that your surplus may be for the building of the Church; wherefore let him whose utterance is in a tongue pray that he may interpret.
- 14. For if I pray in a tongue my spirit prays; but my sense is barren. What is it then? I will pray in the spirit,

<sup>&</sup>lt;sup>1</sup> It is quite possible to speak in tongues while using one's own mother tongue—when a second meaning is conveyed which is not the obvious one. Many do it more or less consciously.

<sup>&</sup>lt;sup>2</sup> Nothing voiceless. Another instance of something very like pantheism. Compare, however, Gen. iv. 10-12.

<sup>&</sup>lt;sup>3</sup> Force, δύναμις, just as a civilian does not know the force of the different bugle-calls, which yet speak very plainly to the trained soldier.

and I will pray also sensibly; I will play in the spirit, and I will play also sensibly.

- 16. When, for instance, you bless in spirit, how shall he who fills the place of the uninstructed utter the Amen! to your thanksgiving seeing he knows not what you are saying? For you no doubt give thanks well, but the other is not built up.
- 18. I thank God I speak in a tongue more than all of you; but in church I had rather speak five words sensibly, that I may reach others also, than ten thousand words in a tongue.
- 20. Brethren, be not children in emotion, but be infants in all that is worthless, yet in emotion be men. In the law it is written, "In foreign tongues and with foreign lips will I speak to this people, and not even so will they listen to me, saith the Lord." So tongues are for a sign, not to
- 1 Play. ψάλλω (whence psalm), to touch, feel, stir, or move by touching. Also to pluck, as in playing the harp or drawing a bow-string. Here it seems to be used in the sense of playing on an instrument. But an air may be touching or stirring, or moving or plaintive, and so might their psalms and hymns and prayers.
- <sup>2</sup> Reach. κατηχέω appears to mean sound down to. It is quite possible to speak plainly enough, and yet not be understood, and then it is practically utterance in a tongue as far as those who hear are concerned.
- 3 In emotion. ταῖs φρεσίν. φρήν means strictly the midriff, and so the seat of the emotions, fear, joy, grief, love, courage, &c., much as we use the heart in the same sense. The intention is not at once obvious, but it seems to be thus: Speaking in tongues abounded in the Corinthian Church, and they delighted in this spiritual gift without feeling the rebuke implied in it. It is evident that there was much which needed correction among them, and these abounding utterances in tongues should have warned them of this, as intimating that the Lord had something to say which they were not fitted to hear. The right course would have been to approach Him with fasting and prayer, beseeching Him to correct what in them was amiss, and give them ears to hear and hearts to receive and profit by that which He would say.

those who are trusting, but to the unbelieving; and prophecy is not for the unbelieving, but for the faithful.

- 23. If therefore the whole congregation assemble together, and all speak in tongues, and uninstructed or unbelieving persons come in, will they not say you are raving? But if all prophecy, and some uninstructed or unbelieving person come in, he is put to shame of all, he is submitted to examination of all; the secrets of his heart are made evident, and so falling on his face he will worship God, making it known that God is really among you.
- 26. What is it then, brethren? When you assemble each of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation: let them all be used for building purposes. And if anyone speaks in a tongue let it be by two, or at most three, and by turns, and let one interpret. But if there be no interpreter let him keep silence in church, and let him speak to himself and to God.
- and let the others discern; and if aught be revealed to another who is seated let the first be silent. For you can all prophecy one at a time, that all may learn and all receive edification and comfort; and the spirits of prophets are put put in subordination to prophets,<sup>2</sup> for God is not a god of anarchy, but of peace.

As in all the Churches of the holy let your women be

<sup>&</sup>lt;sup>1</sup> At a time. These words are supplied, and may not be intended, but the idea seems to be that two or three may speak in different parts of the building, each with a circle to hear and discern.

<sup>&</sup>lt;sup>2</sup> The spirits of prophets are put in subordination to prophets. The intention here seems to have been quite missed in our English versions, where the definite article has been supplied most recklessly. St. Paul seems to mean that the human spirit of each prophetic person is put in subordination to the other prophetic members of the congregation, and should be ready to receive

silent in the assemblies; for speech is not entrusted to them, but their place is a subordinate one, as also the law says. But if they wish to learn anything let them consult their own husbands at home, for it is shameful for a woman to speak in an assembly.

- 36. Did the word of God go forth from you, or has it descended upon you alone? If anyone thinks he is a prophet or spiritual let him recognise what I write to you as from the Lord, and if any know not this regard him as ignorant.
- 39. So, brethren, emulate the prophetic gift and do not check utterance in tongues, but let all be done in gentlemanly fashion and proper order.
- XV. But I must make known<sup>1</sup> to you, brethren, the Good Message which I lovingly proclaimed to you, which also you received from me and wherein you stand, through which also you are being saved, the true word of our good message to you if you hold it fast and did not merely seem to trust.
- 3. For I transmitted to you first of all what I also received, that Christ died on behalf of our sins according to the Scriptures,<sup>2</sup> and that He was laid in the tomb, and that He was raised on the third day according to the Scriptures.
- 5. And that He was seen of Cephas, then of the twelve; warning or reproof on occasion from them, much as in England every man has a right to be tried by his peers, or in the army, if a man is blamed, he can always demand a court-martial composed of his brother officers. This, of course, is provided in order that unclean spirits may not gain entrance into the Church.

I must make known. St. Paul is even more curt.  $\gamma \nu \omega \rho i (\omega = I \text{ make you know.})$ 

The Scriptures. Observe that these are the Old Testament Scriptures, and the point is that all happened in accordance with what had been written beforehand.

then He was seen by over five hundred brethren once for all,<sup>1</sup> of whom the greater number remain to this day but some also are fallen asleep.<sup>2</sup> Then he was seen of James; then of all the Apostles; and last of all<sup>3</sup> He was seen by me, as by an abortion.<sup>4</sup>

- For I am the least of the Apostles, and am not fit to be called an Apostle because I persecuted the Church of
- 1 Once for all. ἐφάπαξ does not appear to mean at once, simultaneously, but once for all, i.e. to do away with all possible doubt in the minds of the disciples.

<sup>2</sup> Are fallen askep. Yet Christ said "If a man observe carefully My word he shall never see death for ever." Ino. viii. 51.

- <sup>3</sup> Last of all. This passage appears to have been misunderstood by many, as if it implied that St. Paul had never seen Jesus, the prophet of Nazareth, in the days of his flesh. A little consideration, however, will show that no such intention is implied in the passage.
- 1st. St. Paul is here evidently speaking of the occasions on which the Risen Lord was seen, and makes no allusion whatever to occasions on which He was seen previously to the crucifixion.
- and. It is in the nature of things certain that St. Paul must have known about so prominent a character as Jesus of Nazareth was in the days of his flesh, and practically certain that he was familiar with his appearance, if he had not-as was probably the case-personally come in contact with him. careful student of St. Paul's life and character states: "At the time of the crucifixion Saul was 31 years old and had lived 21 years at Jerusalem. We are not even certain that Saul ever beheld the Saviour, though they must often have been in the Jewish capital together." On which a sufficient comment appears supplied by the conversation on the road to Emmaus, Lc. xxiv. 13-29, where the exclamation of Cleopas, Σο μόνος παροικείς Ιερουσαλήμ appears to have been misunderstood by the translators of a.v. and R.v. The speaker's intention is evidently "Are you living all alone?" implying that only by absolute seclusion could anyone living in or near Jerusalem have failed to be aware of the character and death of Jesus of Nazareth. Whereas St. Paul's whole character and conduct shew that these were things which would be sure to attract his attention.
- 3rd. 2 Cor. v. 16 implies that St. Paul had known the Lord in the days of his flesh, and supplies us with a clear reason why he habitually refrained from referring to the fact.
- <sup>4</sup> An abortion. Εκτρωμα, a child prematurely born, an abortion, from εκ, out of, and τιτρώσκω, to wound, hurt. Doubtless an allusion to the violent manner of his conversion, and also to the premature nature of the Gentile apostleship in himself and Barnabas, the time for a full Gentile apostleship not being yet come.

God, but by God's favour I am what I am; and His favour towards<sup>1</sup> me was not found fruitless, but I toiled more over-flowingly than them all—not I, however, but the grace of God that cooperated with me. Whether then it was I or they, so we proclaim and so you believed.

- 12. But if Christ is proclaimed that He was raised from the dead, how say some among you that there is no such thing as resurrection of dead men? And if there is no such thing as resurrection of dead men neither has Christ been raised.
- 14. But if Christ has not been raised, then our proclamation itself is void, and void is also your trust; and we are found false witnesses of God, for we testified from God that He raised the Christ, whom He raised not if, indeed, as some say dead men are not raised.
- 16. For if dead men are not raised neither has Christ been raised. But if Christ has not been raised your trust is foolish trifling, you are still in your sins; ay, and those who are fallen asleep in Christ are perished. If our hope in Christ were only in this life we are of all men most pitiable, but now has Christ been raised from death, a first-fruits of those who have fallen asleep.
  - 21. For since death was through man,2 through man

<sup>1</sup> Towards. Greek, into.

<sup>&</sup>lt;sup>2</sup> Death was through man. How little do we realise that this is so. Man brought death into the race by eating of the tree of the knowledge of good and evil, this was his own doing not God's, for God had told him not to eat and what would be the result if he did. Moreover, physical death also came into the world by man's deliberate act when Cain killed his brother in spite of the loving and considerate intervention of the Almighty. For when Cain was troubled and angry because his offering was not accepted, we are told: "And the Lord God said to Cain, Why were you greatly grieved, and why is your countenance fallen? If you offer duly shall you not receive your due share? Have you failed? Keep quiet, and you will rule him, he looks up to you." Gen. iv. 6, 7. LXX.

also is resurrection from death. For as in Adam all die, so also in Christ shall all be made to live; but every man in his own order. Christ the first-fruits, then those who are Christ's at His coming, then the end when He gives over the rule to The God and Father, when He shall leave unemployed all rule and all authority and strength. For it is necessary that He should reign until He place all the enemies under his feet. The last enemy left unemployed is Death.

- 27. For He put all things in subordination under his feet, but when it says all things were arranged under him He is evidently excepted Who subordinated the Universe to Him. But when He subordinates the Universe to him, then the Son also Himself shall be subordinated to Him Who subordinated the Universe to him, that God may be all in all.<sup>3</sup>
- 1 His coming. mapowofa, a being present, presence, of persons; also arrival. Those who are Christ's at His arrival are shewn us under the SIGN of the five practical virgins of the parable, Matt. xxv. Also as the 144,000 scaled ones, Apoc. vii. and xiv. The next in order are the five virgins who missed the Bridegroom through their folly, but holding fast their faith and their virginity get the victory over the beast, and over his image, and over the number of his name. These are shown us in Apoc. xv. on the crystal sea singing the song of Moses and of the Lamb, while yet the seven last plagues are not poured out.
- <sup>2</sup> St. Paul's language here moves with incredible rapidity, passing over stupendous events in a few words. In the Apocalypse we find details of the gathering of the first-fruits, the 144,000 sealed, and of a second company under the seven trumpets before the gathering of the harvest and vintage of the earth. Then follows the FIRST RESURRECTION, and the reign of the Lord and His Saints who camp in the earth for a thousand years, Apoc. xx. After which follows the resurrection of the rest of mankind and their judgment, after which we are told Death and Hades shall be cast into the lake of fire.
- 3 All in all. Not a satisfactory rendering of τὰ πάντα ἐν πᾶσιν. St. Paul evidently recognises even now God in all things, but then all sentient creation shall know that God is in them and in every one and in every thing, and all shall be subservient to His Will and rejoice to obey it, and so the Universe shall be One Mighty Divine Harmony. This seems to be St. Paul's meaning, in which it would seem that he runs far into the future beyond all that was shown to St. John in the Apocalypse, and deep into the ages whose days are æons.

- 29. And then what shall they do who are baptised on behalf of the dead? If dead men are not raised at all, why are they also baptised on their behalf? And why do we face danger every hour? I die daily. Yea! By the boast that I have of you in Christ Jesus our Lord.
- 32. If, in human fashion, I fought wild beasts at Ephesus, what is my gain? If dead men are not raised, let us eat and drink, for to-morrow we die. Do not be deceived; worthless practices destroy fixed habits of good service. Awake to righteousness, and sin not, for some behave as if they did not know God. I say it that I may turn you.
- 35. But some one will say, How are the dead raised? In what sort of body are they coming? You silly fellow! You, when you sow something, it is not quickened unless it die; and what you sow—you do not sow the body that shall result, but a mere kernel, it may be of wheat or of one of the

<sup>&</sup>lt;sup>1</sup> Baptised on behalf of the dead. This has caused much comment and perplexity. It is clear, however, from St. Paul's own words and the drift of his whole argument, 1st. That some were baptised in those days on behalf of dead persons—possibly parents on behalf of children dead before their conversion; 2nd. That the custom was recognised by St. Paul, and, therefore, in some circumstances permissible and valid.

<sup>&</sup>lt;sup>2</sup> I fought with wild beasts at Ephesus. This must not be taken in a material sense, but in a spiritual. See note in appendix.

<sup>&</sup>lt;sup>3</sup> Do not be deceived. μη πλανᾶσθε, be not planet-struck. Compare James i. 16-17, where the same expression occurs with further amplification.

<sup>4</sup> Worthless practices . . . of good service. Several other translations might be given equally good, as in A.V. and R.V., but the intention may be clearly gathered by comparison with chap. x. 21. The words are said to be quoted from a comedy of Menander, or, by others, to be from a lost play by Euripides.

<sup>&</sup>lt;sup>5</sup> Awake to righteousness. ἐκνήφω means to sleep off a drunken fit, so it is rather, "shake off your intoxication and be sober." And sin not, or rather fail not, i.e. leave off failing, and live in earnest; desist from random shooting, and send your shots straight to the mark,

others, but God gives it a body in accordance with His own purpose, and to each of the seeds its own body.

- 39. All flesh is not the same flesh, but men have one and cattle another flesh, and birds one flesh and fish another. So there are heavenly bodies and earthly bodies, but the glory of the heavenly is different to that of the earthly.
- the moon, and another glory of stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown in corruption, it is awakened incorruptible; it is sown in dishonour, it is awakened in glory; it is sown in weakness, it is raised in strength; it is sown a soulish body, it is raised a spiritual body. If there is a soulish body there is also a spiritual body, as also it is written, the first Adam became a living soul, the last Adam a life-making spirit; but the spiritual is not first, but the soulish—then the spiritual.
  - 47. The first man is of the Earth, earthy; the second man from Heaven. As is the earthy, so also are the earthy; and as is the heavenly, so are also the heavenly; and as we

<sup>&</sup>lt;sup>1</sup> For star differs from star in glory. The accuracy of the wording should be noted. If it were not so the glory of our sun would be the same as the glory of the stars proper, at least so far as our present knowledge goes.

<sup>&</sup>lt;sup>2</sup> And man became a living soul. καὶ ἐγένετο δ ἔνθρωνος εἰς ψυχὴν ζῶσαν. Gens. ii. 7, LXX. The following clause is added, as if it were a continuation of the quotation, but nothing appears extant in LXX, to which the words can be referred, and it is evident that St. Paul adds them under the power of the Spirit of God, Whose are all the words of the inspired word, both of Old and New Testament. ζωοποίδω appears not to be used in the LXX. as now extant, but we have διδούς ζωὴν τοῖς συντετριμένοις τὴν καρδίαν, Who gives life to the broken in heart, Isaiah lvii. 15; a passage which deserves notice if only for the word δλιγοψύχος, scant of soul, occurring in it.

<sup>&</sup>lt;sup>3</sup> Earthy. χοϊκός from χόος, a mound, earth thrown up, a bank, earthwork. χοϊκός therefore seems to mean rubbishy, made of dirt.

wore the likeness of the earthy, we shall also wear the likeness of the heavenly.1

- 50. But this I say, brethren, that flesh and blood are not able to inherit God's Kingship, neither does corruption inherit incorruptibility. See! I tell you a mystery. WE SHALL NOT ALL SLEEP, BUT WE SHALL ALL BE CHANGED, IN A MOMENT, IN THE TWINKLING OF AN EYE, AT THE LAST TRUMPET. For it shall sound, and the dead shall be raised incorruptible, and we shall be changed.
- 53. For this corruptible thing must put on incorruption, and this mortal thing must put on immortality; and when this corruptible thing shall put on incorruption, and this mortal thing shall put on immortality, then shall come to pass the word that is written, Death is swallowed up in victory. Where is thy sting, O! Death? Where is thy victory, O! Death?
- 56. The sting of Death is failure, and the strength of failure is law; but grace be to God, Who gives us the victory through our Lord Jesus Christ. So, my beloved brethren, be found stable, immovable, overflowing in the work of the

<sup>&</sup>lt;sup>1</sup> If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Matth. vi. 30, A.v.

<sup>&</sup>lt;sup>2</sup> Kingship. Basileia means the kingship, the royal dignity and power, of which, as children of God, we are joint heirs with Christ. For to which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? See Heb. i. and ii.

<sup>3</sup> Compare Apoc. x. 5-7, xi. 15-18.

<sup>&</sup>lt;sup>4</sup> This corruptible thing. το φθαρτόν τοῦτο, probably σῶμα should be supplied.

<sup>&</sup>lt;sup>5</sup> Be found stable. ἐδραῖοι γίνεσθε is nearly equivalent to sit tight. But compare Job xli. 13-15, LXX.

Lord at all times, knowing that your toil is not vain in the Lord.<sup>1</sup>

- XVI. But concerning the collection which is being made for the saints, as I arranged for the Churches of Galatia so do you also do. On the first day of the week let each of you put by with himself and keep laid up whatever he may be prospered to offer, so that there may be no collections when I come.<sup>2</sup> And when I arrive, whomsoever you may approve I will furnish with letters, and send to carry your bounty to Jerusalem; and if it be meet that I go also, they shall go with me.
- 5. And I will go to you when I get through Macedonia, for I am going through Macedonia, and may be I shall stay on with you, or even winter with you, so that you may send me on my way wherever I may be going. For I do not wish to see you just now as I pass by, for I hope to spend some time with you if the Lord permit; but I am staying on at Ephesus till Pentecost, for a great and effectual door is opened, and there are many opponents.<sup>8</sup>

<sup>&</sup>lt;sup>1</sup> Not in vain in the Lord, apparently meaning that their exertions, though nothing in themselves, were efficient as being done in the Lord, and also that they are not esteemed lightly by Him when done in the true spirit of service to Him.

<sup>&</sup>lt;sup>2</sup> It is evident that the Corinthians, like the Galatians—who were, really, Gauls—were impulsive folk, and if they did not act in the way prescribed would be tempted to borrow, in a generous fit, when the contributions were gathered, and perhaps have hard work to make up the debt, and so be discouraged from giving another time, through acting on impulse instead of from a settled and deliberate purpose.

<sup>&</sup>lt;sup>3</sup> Shortly after this letter, students agree in placing the occurrences related in Acts xix. 23-41. Compare Acts xix. 21-22, with verses 5, 6. It is evident both from the early part of Acts xix., and from the uproar related in the latter part, that a very serious impression was being made at Ephesus, the most important city in Asia Minor, as well as the centre of perhaps the most wide-spread of the Grecian cults, that of Artemis of Ephesus.

- 10. But if Timothy comes see that he has no cause for embarrassment, for he works the Lord's work even as I; therefore let no one make light of him, but send him forward in peace that he may come to me, for I am expecting him with the brethren.
- 12. But concerning Apollos, the brother, I tried hard to persuade him to go to you with the brethren, and he was entirely averse to going now, but he will go when opportunity serves.
- 13. Watch. Stand in the faith. Quit you like men. Be strong. Let all your acts be done in love.
- Stephanas, that it is a first-fruits of Achaia, and they gave themselves to ministering to the saints—that you also range yourselves under such, and under every one who works with them and toils. And I am rejoiced at the arrival of Stephanas and Fortunatus and Achaicus in that they filled up what you left wanting; for they gave rest to my spirit and to yours, therefore recognise such.
- 19. The Churches of Asia greet you. Aquila and Priscilla with the Church about their house send you many greetings in the Lord. All the brethren greet you. Greet one another with a holy kiss.
- 21. The Greeting of Paul with my own hand. If any loves not the Lord Jesus let him be Anathema Maranatha. The Grace of the Lord Jesus be with you. My love be with you all in Christ Jesus.

<sup>1</sup> The Church about their house. κατ' οἶκον αὐτῶν probably refers not to members of the actual household but to several families living near them and associating frequently with them.

## AN EXTRACT FROM THE BOOK OF JOB.

XXVII. And Job added further to His opening speech and said, May God Live who has judged me thus, and the Almighty who has embittered my life. Ay assuredly, while breath is in me and divine spirit about me in my nostril, my lips shall not speak lawlessness nor shall my soul meditate injustice. Far be it from me to confess you just even if I should die, for I will not put from me my guilelessness. I will give heed to righteousness and will not thrust it from me, for I am not conscious in myself of having done anything out of place. Nay in truth, but let my enemies be as the overturning of the impious, and those who stand over me as the destruction of the transgressors.

8. For what hope has the impious man to offer? Let him trust in the Lord, then shall he be delivered. Or will God give ear to his prayer, or if necessity overtakes him will he have any boldness to speak before Him? Nay, but I will announce to you what is in the hand of the Lord; the things that are with the Almighty I will not pervert. See! you all know that you are casting vanities on vanities. This

<sup>1</sup> κενά κενοίς ἐπιβάλλετε. You began by speaking beside the point and continue to do so.

is the portion of the impious man from the Lord, and the possession of mighty ones that shall come upon them from beside the Almighty. If even many sons are born to him, they shall be for slaughter, and if they come to manhood they shall beg, and those who are about him shall end in death, and none shall pity their widows.

If he collect silver as earth, and prepare gold like clay, all these things the righteous shall get for themselves, and sincere men shall control their possessions; and his house

- <sup>1</sup> Compare Psalm xvii. 14, A.V. "They are full of children, and leave the rest of their substance to their babes." Where, however, Lxx. have, "They were fed on swines' husks and left what was over to their infants," or, perhaps, still better, "to their dumb offspring."
- <sup>2</sup> Compare Psalm xxxvii. 24, 25, "Even when he falls he shall not be broken in pieces, for the Lord supports his hand. I became younger, for I was also grown old, and never saw a righteous man deserted, nor his seed seeking bread." LXX.
- <sup>2</sup> The whole force and point of the book of Job is lost in our English translations. Job's contention is that to end in death is not the proper fate of man, nor that which shall overtake the God-fearing man. Accordingly at the end of the book he is stated to have ended, finished (ἐτελεύτησεν), but not that he ended in death. The same expression is used of Moses at the end of Deuteronomy. It would appear that but for Elisha's persistence none would ever have seen the end of Elijah. See the narrative in ii. Kings ii. A.V., and it is impossible to say how many of the race have ended without dying and being buried.

Not only so, but Job was assured in his own mind that he would not end in death, as is seen by his words at chap. xix. 23-27, which runs thus in the Septuagint:—

"For who would grant that my words should be written, and that they should be placed in a book for ever, that they should be graven with iron on lead, or be carved on rocks! For I know that He is unfailing upon earth Who is going to release me, to restore my skin which is enduring these things. For from the Lord these things were accomplished upon me, which I concur in laying upon myself, which my own eye saw, and not another, and all things are accomplished to me in my bosom." Compare Ps. cxix. 96, "I have seen an end of all perfection; but Thy commandment is exceeding broad."

went away like moths and as a spider. Rich he shall fall asleep and shall not add aught, he opened his eyes and he is not; the pains met him as water, and by night darkness? filched him away; burning heat shall pull him up short, and he will go away; it will scatter him like chaff out of his place, and will hurl upon him, and will not spare; out of his hand flight? Shall flee; He shall rattle their own hands against them, and He shall whistle him out of his place.

XXVIII. For silver has a place whence it is produced, and there is a place for gold whence it is washed out. As for iron it is produced out of earth,<sup>5</sup> and copper is quarried like stone. He appointed an order even for darkness, and all that lies beyond it He makes perfectly definite. Darkness is a stone, and a shadow of death, a cleft of a winter-torrent from dust;<sup>6</sup> and they who miss the true way are fallen sick and are shaken out of the race of men.<sup>7</sup> The earth, out of it

<sup>1</sup> apaxvn, a spider, also a spider's web. Evidently the thought is that his house shall be like a garment eaten by moths—no inapt figure of the mortal husks we lay in the earth—and it is as frail as a spider's web.

<sup>&</sup>lt;sup>2</sup> Darkness. Compare what Job says of darkness in the next chapter, though a different word is used there, namely σκοτια (akin to σκιὰ, a shadow), while here γνόφος is used, which is akin to νέφος, a cloud.

<sup>3</sup> φυγή φεθέτται. Apparently a corruption of φυγή φεύξεται, i.e. No precautions shall avail.

<sup>&</sup>lt;sup>4</sup> Compare the frequent destructions of armies by mutual slaughter. Judges vii. 22, Sam. xiv. 16, &c.

S Out of earth. Probably iron was smelted or roasted out of an earthy ore in Job's country or time, as the next clause appears to show that he must have known of some very rich copper quarries whence virgin copper was obtainable.

<sup>&</sup>lt;sup>d</sup> A cleft of a winter torrent from dust. Apparently the meaning is that darkness is an interruption like a deep chasm across a traveller's way, temporary and chilling as a winter torrent, having its origin in the dust of which this muddy vesture of decay we wear is composed.

<sup>7</sup> Out of the race of men, i.e. out of human kind. The Greek is ἐκ βροτῶν. βροτόs is used to denote the human race as distinct from the gods and other immortals, and is generally translated mortal. It does not essentially bear

shall come forth bread; beneath it, it was turned like fire. Her stones are a place of the sapphire, and a mountain of gold beside it.

- 7. There is A PATH. No bird ever perceived it, neither did vulture's eye scan it. The offspring of vagabonds never trod it, nor did lion pass by on it. In a precipice it stretched out its hand, and overturned mountains from the roots, and burst through the whirlpools of rivers, and everything honoured was seen by my eye. It opened up the depths of rivers, and shewed its might as light.<sup>3</sup> But whence was THE WISDOM found? And what like is the place of THE UNDERSTANDING?
- 13. No man has seen its road, indeed it was never found among men. The abyss said, It is not in me; and the sea said, Its home is not with me. You cannot give a contract for it, and silver shall not be weighed in exchange for it.

this meaning, however, for Æschylus uses it of the dead, whom Job appears to exclude—for the time at least—from the human race proper.

<sup>1</sup> From this it would seem that job knew that the earth revolves on its axis, or else he is referring to the subterranean fires, but the verb points to the former conclusion, as also what job says, chap. xxvi. 7.

<sup>2</sup> A find of sapphire, in large masses, was made a few years ago in the Himalayas. A mountain (or mound,  $\chi \hat{\omega} \mu \alpha$ ) of gold was not, indeed, found in juxtaposition, but it is quite possible that virgin gold may yet be found in masses like copper.

- 3 It would seem that Job had a deeper insight into the mysteries of the universe than we generally credit him—or, indeed, anyone—with. This PATH which he describes may well be nothing else than what men of science now call THE LUMINIFEROUS ETHER, which fills all space, whether matter is there or not, and appears to be the vehicle not only of light but also of heat, electricity, magnetism—and who knows what beside?
- † οὐ δώσει συγκλεισμόν ἀντ' αὐτῆς. συγκλεισμός = a shutting together, and it seems more reasonable to suppose the allusion to be to what we call taking a contract, or closing a bargain, than that it is a metaphorical expression for closeness, hardness of heart. Indeed, if a metaphorical meaning is to be given it, closeness, in the sense of secrety, i.e. ability to keep a secret, would seem a more likely meaning.

And it shall not be laid in the balance against gold of Sophir, in precious onyx and sapphire. Gold and crystal shall not be named with it, and its price is VESSELS OF GOLD.<sup>1</sup>

- 18. Sublime and precious things<sup>2</sup> shall not come into mind, and get wisdom before the most profound knowledge.<sup>3</sup> Ethiopian topaz shall not be mentioned with it; it shall not be weighed against pure gold. Whence then is THE WISDOM? And what like is the place of THE UNDERSTANDING?
- 21. It has escaped every man, and was hidden from birds of the heaven.<sup>4</sup> Destruction and Death said, We have heard the rumour of it.<sup>5</sup> GOD well understands its road, and HE has seen its place, for HE overlooks the whole earth,<sup>6</sup> knowing the secrets of the earth<sup>7</sup> and everything that He made, the weight of winds, the measures of water; when He made them thus He saw and numbered them, as also a

<sup>&</sup>lt;sup>1</sup> σκεθη χρυσα. Remembering what Job says before (xxvii. 17) about sincere men, and the use of the word σκεῦος = an implement of any kind, to mean the body as the instrument of the soul, it appears probable that there is here a sudden change from the physical to the spiritual region.

<sup>&</sup>lt;sup>2</sup> Precious things. yaßis is not Greek, but probably a transliteration. Schleusner translates it unio, margarita pretiosa. It, therefore, appears equivalent to the familiar pearl of great price, to acquire which the merchantman sold all that he had. Compare Rom. xii. 16, where A.v. has "Mind not high things, but condescend to men of low estate," though the intention seems rather to be "Do not devise lofty schemes, but give your attention to the lowly needs of daily life."

<sup>&</sup>lt;sup>2</sup> ξλαυσον σοφίαν ὑπέρ τὰ ἐσώτατα, Drag wisdom beyond (i.e. more powerfully than) the innermost secrets.

<sup>1</sup> Compare Matt. xxiv. 36, 1 Pet. i. 12.

<sup>&</sup>lt;sup>5</sup> Evidently a forecast of the crucifixion, the mystery of which becomes ever greater when it is remembered that in virtue of it and it ALONE could any man hope as Job did to escape the penalty of Adam's disobedience.

<sup>6</sup> The whole earth seems the only possible translation of την ὑπ' οὐρανὸν πάσαν.

The secrets of the earth.  $\tau \hat{a} \in \tau \hat{p} \cdot \gamma \hat{p} = the things inside the earth.$ 

way in vibration of sound. Then He saw it and led it forth, He made preparation and tracked it out, AND SAID TO MAN, SEE! THE WORSHIP OF GOD IS WISDOM, AND TO ABSTAIN FROM WORTHLESS THINGS IS UNDERSTANDING.

<sup>&#</sup>x27;Compare Eccl. v. 2, also 6, 7. Matt. xii. 34-37. See also what St. Paul says, 1 Cor. xiv. 10, "There are, it may be, so many kinds of voices in the Universe, and nothing voiceless."

<sup>&</sup>lt;sup>2</sup> Compare Eph. iii. 10.

## NOTE ON CHAP. XV. 32.

IF IN HUMAN FASHION I FOUGHT WITH WILD BEASTS AT EPHESUS WHAT IS MY GAIN? IF DEAD MEN RISE NOT, LET US EAT AND DRINK, FOR TO-MORROW WE DIE.

This passage deserves more consideration than it generally receives. The word  $\theta\eta\rho\iota o\mu\alpha\chi\acute{e}\omega$  is doubtless taken from the combats in the Roman amphitheatres in which men were pitted against wild animals.  $\theta\eta\rho\acute{e}\omega$  means a beast, especially such as were hunted.

Now it seems very certain that St. Paul was never engaged in a contest of this kind, for several reasons.

- 1st. These contests were a Roman institution and they were never popular among the more refined Greeks, and therefore probably never occurred at Ephesus.
- and. St. Paul as a Roman citizen was not liable to such a death, and we may be very sure he would not volunteer for it, as such a course could serve no good purpose.
- 3rd. Had such a combat taken place we should have heard something of it in the narrative of St. Luke, who does record a violent disturbance at Ephesus, see Acts xix., which nearly cost St. Paul his life, but which Dean Alford states happened after this epistle was written. It is evident,

therefore, that his words are to be taken in a spiritual sense—see chap. ii. 13.

The fact is that St. Paul is evidently referring to his contest with the worshippers of Artemis of Ephesus, not that he would call them beasts save in a side reference, thus, where they are referred to, not in their individual standing, but as instruments of THE BEAST that was and is not. See Apoc. xvii. 8.

The incidents recorded in Acts xix., although they occurred after this letter was written, may well be used to illustrate it, for it was certainly an outward manifestation of the power St. Paul was pitted against at Ephesus, namely, the worship of Artemis of Ephesus, perhaps the most powerful of the Greek cults. It is impossible to go into the subject here, but something of its power and extent may be gathered from the speech of the Secretary (or Town Clerk, as the A.V. has it), who was evidently one of the leading men of the city. As also from the value of the books burned by St. Paul's converts, which, supposing the silver coin to be the drachma, which was of about the same value as the modern franc, would be about £200.

It is evident then, on perusal of the narrative, that the power of the Beast stirred the Ephesians to frenzy against St. Paul on this occasion simply because he was fighting the Lord's battle with the god of this world, who is indeed nothing for those who are in Christ Jesus—see chap. viii. 4-6—for whom THE BEAST WAS AND IS NOT. Accordingly we find no mention of the Beast in connection with the 144,000 sealed ones of Apoc. vii. and xiv. Nevertheless he is destined to ascend out of the abyss; and accordingly,

after the 144,000 are gathered the testimony of the Two Witnesses follows; against whom, when they have finished their testimony the Beast shall prevail, Apoc. xi. 7. Yet their faith shall gain them the victory, see verses 11, 12 of same chapter, and accordingly we see those who share their testimony and triumph described as "those who came out victorious over the Beast, and over his image, and over the number of his name." See Apoc. xv., which chapter gives the song they sing, the song of Moses and the Lamb.

Next as regards the expression  $\kappa a\tau \lambda \ \tilde{a}\nu\theta\rho\pi\sigma\nu$ , translated in human fashion. This appears to allude to the fact that all those who are enrolled under Christ's glorious banner are bound to fight this battle, which is indeed the battle of the human race against those whom they have allowed to usurp authority over them.

Lastly, as to the final clause, "If dead men rise not let us eat and drink, for to-morrow we die." The meaning here will now be plain. If this battle with the Beast is a futile one. If Jesus Christ has not gained the victory by His death on the cross, and been raised again as a first-fruits of the human race, the pledge and assurance that all shall rise again. If, in short, St. Paul's Gospel is a worthless fabrication, why, then, indeed, the best wisdom would seem to be to enjoy life while we may, and not persist, as St. Paul did, in a living death.

## TO CORINTHIANS (B).

# ST. PAUL'S EPISTLE RETRANSLATED.

#### LXXXI. (LXXXII.)

A Psalm to Asaph from the Septuagint.

GOD STANDS UP IN AN ASSEMBLY OF GODS AND IN THE MIDST DECIDES BETWEEN GODS.

How long do you judge unjustly and accept faces of sinners? Judge the orphan and the poor. Right the downcast and the poverty-stricken. Choose out the poverty-stricken, and deliver the beggar out of the hand of the sinner.

They did not learn to know, nor understand. They travel all the way in darkness. All the foundations of the earth will be shaken.

F said, You are Gods, and all sons of the Highest. But YOU die like men, and fall like one of the Archons.

ARISE ON GOD. JUDGE THE BARTH. FOR THOU SHALT OBTAIN THINE INHERITANCE IN ALL THE NATIONS.

### TO CORINTHIANS (B).

Paul, Apostle of Christ Jesus through God's will, and TIMOTHY the brother, TO THE CHURCH OF GOD THAT IS IN CORINTH, with all the saints that are in the whole of Achaia: GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

- 3. Blessed be the God and Father of our Lord Jesus Christ, the Father of the compassions and God of all comfort, Who comforts us over all our affliction that we may be able to comfort those in any affliction whatever, through the comfort wherewith we ourselves are comforted of God.
- 5. For as the sufferings of the Christ overflow into us, so through the Christ does our power of comforting overflow. And whether we are afflicted, it is for your comfort and salvation which inspires you with patience to endure the same things which we also suffer, and our hope on your behalf is firm: or whether we are comforted, it is because of your comfort and salvation, knowing that as you share the sufferings, so do you also share the comfort.
  - 8. For we do not wish you to be ignorant, brethren,

about our affliction that came upon us in Asia, that we were loaded past telling, beyond that which strength can bear so that we despaired even of life. But we ourselves held fast in spirit the sentence of death, that our trust might not rest on ourselves, but on God Who raises the dead. Who rescued us from so great a death, and will rescue us; upon Whom our hope is fixed that He will continue to rescue us, while you also unite in prayer on our behalf, so that from many mouths thanks may be returned through many on our behalf for the gracious favour accorded us.

<sup>1</sup> εξαπορηθήναι και τοῦ ζήν. Compare εξαπορηθήναι αργυρίου, to be in great want of money. Dion. H. 7-18.

<sup>&</sup>lt;sup>2</sup> In spirit. The word spirit does not appear in the Greek, which has simply in ourselves, but the meaning seems best expressed in English in this way.

<sup>&</sup>lt;sup>3</sup> From s) great a death. ἐκ τηλικούτου βανάτου. We should entirely miss the point of this passage if we were to suppose it was merely some peril to his natural life, by shipwreck or in some other way, to which St. Paul alludes in such terms as these. The dangerous riot recorded Acts xix. 23-41 appears to have occurred between the writing of the first and second epistle, an outward manifestation of the power of the Beast through which St. Paul was so hard pressed. In fact the struggle which St. Paul and St. John maintained at Ephesus appears to have been a sort of foreshadowing of the testimony of the Two Witnesses of Apoc. xi. We find that during the struggle special powers were manifested by St. Paul-Acts xix. 11-12; and his name was so great that unbelievers tried to use it in exorcising foul spirits-Acts xix. 13-17; and the power of the Beast was largely discredited-Acts xix. 18-20. Similarly tradition affirms that St. John was miraculously preserved from death when his execution was attempted, and this may account for his banishment to Patmos, an island not far from Ephesus. We may be sure in any case that at Ephesus more perhaps than anywhere else the struggle would be severe, and also that some such struggle, and not an ordinary peril to the natural life-though probably this was not wanting-led to the use of such language as St. Paul here uses.

<sup>\*</sup> From many mouths. The Greek is from many faces, but in Latin os means the mouth or the face, and in Gen. ii. 7, the LXX. have καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ shewing that mouth is not an unfair rendering of πρόσωπον at times.

- science that in holiness and ingenuousness<sup>3</sup> from God, not in science that in holiness and ingenuousness<sup>3</sup> from God, not in sleshly skill but in grace from God, we ruled our conduct in the world; and more overflowingly where you were concerned. For we are not writing anything but what you read and recognise,<sup>3</sup> and I hope you will continue to recognise to the end, just as also you recognised us in part;<sup>4</sup> for we are the source of your pride,<sup>5</sup> as also are you of ours, in the Day of the Lord Jesus.
- 15. And in this confidence I was thinking of going first to you, that you might have a second boon; and after seeing you to go into Macedonia, and from Macedonia to return to you, and by you to be sent forward into Judæa.
- 17. In conceiving this plan then was I, think you, behaving with fickleness? Or do I form my designs after the flesh in order that I may be found consistent in affirma-

<sup>&</sup>lt;sup>1</sup> Pride. καύχησιs, a boasting, reason to boast. If St. Paul had made a practice of boasting in the ordinary sense of the word he would not have used this word so often.

<sup>&</sup>lt;sup>2</sup> Ingenuousness. είλικρίνεια, pureness, genuineness.

<sup>&</sup>lt;sup>2</sup> Read and recognise. Δυαγινώσκετε καὶ ἐπιγινώσκετε. γινώσκω means to perceive, learn to know; so the intention seems to be, what you learn to know by looking upwards, and perceive by the spiritual sense.

In part. For we perceive and prophesy but in part until the perfect thing comes. 1 Cor. xiii. 8-10.

<sup>&</sup>lt;sup>5</sup> The source of your pride. καύχημα, a boast, vaunt; a subject of boasting. Evidently the meaning is that the one thing which it shall be a pleasure and a profit to remember in that day will be that they received the messengers of God as such, and relied on their proclamation. See Matt. xvi. 17 and x. 40.

<sup>&</sup>lt;sup>6</sup> Compare 1 Cor. xvi. 3-9. It seems probable, as already remarked, that the dangerous riot recorded, Acts xix. 23-41, had occurred in the interval. For what St. Paul actually did see Acts xx. 1-16.

tion and denial? Not so. But God is faithful in that our word to you is not affirmation and denial. For God's Son, Christ Jesus, Who is in you through our proclamation—made through me and Silas and Timothy—was not affirmation and denial, but has become affirmation in Him.

- 20. For all the messages from God are in Him the Yea, and in Him the Amen to God, that He may be glorified through us.
- 21. But He Who is binding us fast into the Christ is God, Who anointed us, Who also sealed us, and gave us the earnest-money of the Spirit in our hearts. And I call God to witness on my life that it was to spare you that I went not as yet to Corinth. Not that we exercise lordship over your faith, but we are helpers of your joy, for you stand in the faith.
  - II. But I elected this course for myself, not to go again to you in pain of mind. For if I distress you; consider. Who can gladden me, save only he who is distressed of me?
  - 3. And indeed I wrote this for the very purpose, that I might not, if I came, have grief of those who should gladden me; having confidence in you all, that my joy is the joy of all of you. For out of much affliction and constraint of heart

<sup>&</sup>lt;sup>1</sup> Consistent in affirmation and denial. 70 val, val val ob, ob. Compare Matt. v. 37. Also James v. 12. It is evident that there were some recognised rules of life, derived straight from the Lord, and current throughout the Church. Probably there were also some accepted doctrines which were afterwards incorporated in the Four Gospels, which would account for the apparently unidentifiable quotation, 1 Cor. xv. 45. "The last Adam a lifemaking spirit." Compare Acts i. 3.

<sup>&</sup>lt;sup>2</sup> Not so! There is no equivalent expression in the Greek; but this is implied in the context, and the translation would hardly be complete without something supplied in this sense.

I wrote to you, weeping all the time; not that I wish you to be grieved, but that you may know the love I bear you.

- 5. But if any gave pain it was not to me, but—I would not distress you—to all of you according to your share. Sufficient for such an one is this his due from the majority.
- 7. For I desire the very opposite to gratify and cheer you, lest such an one be devoured by excessive grief. Wherefore I exhort you to confirm your love towards him.<sup>1</sup>
- 9. For to this very end I wrote, that I may see how you stand the proof, and whether you are attentive to everything from me. And if you gratify any, I am with you in it. For I also, wherein I have gratified any, if in aught I have done so, through you I did it in the person of Christ, that we be not over-reached of Satan, for we are not ignorant of his thoughts.
- 12. But having gone into the Troad for the purpose of the Good Message of the Christ, and a door being opened to me in the Lord, I got no relaxation for my spirit because I found not Timothy my brother, but bade them adieu<sup>2</sup> and went away into Macedonia.
- 14. But grace be to God, Who ever leads us in triumphs in Christ, and makes manifest through us in every place the

<sup>1</sup> It seems probable from this that the offender referred to in 1 Cor. v. 1-5 had been warned in time.

<sup>&</sup>lt;sup>2</sup> ἀποταξάμενος αὐτοῖς. Having bade them adieu is the obvious meaning, but it may also mean having appointed them delegates, i.e. having delegated power and authority to act in his own apostolic power and authority for a specified purpose. Compare I Cor. v. 3-5.

<sup>&</sup>lt;sup>3</sup> Leads us in triumph, i.e. drags us at the wheels of Christ's triumphal car. A metaphor taken from the Roman triumph accorded to successful generals.

scent of His friendship. For we are a perfume? of Christ to God in those who are being saved and in those who are being lost; to some a stink out of death into death, to others a perfume? out of life into life, and who is sufficient for such things? For we are not like the many! who retail the Word of God, but as out of sincerity, but as straight from God, we speak, face to face with God in Christ.

III. Are we beginning to make ourselves known to you? Or do we need letters of commendation to you or from you? You are our epistle written within upon our hearts, perceived and read of all men, being manifestly an epistle of

<sup>&</sup>lt;sup>1</sup> His friendship. γνῶσις, applied to a person, means knowing, recognition, acquaintanceship; and might here be well translated presence, i.e. by the Holy Ghost. Compare Acts iv. 13, 14; xvi. 16, 17, and 29, 30.

<sup>&</sup>lt;sup>2</sup> Perfume. εὐωδία. It is always fragrant and acceptable to God, whatever it may be to others.

<sup>&</sup>lt;sup>3</sup> Stink, perfume. In both cases ἀσμή, which is a word which may bear either sense according to circumstances—a good instance of St. Paul's constant habit of using words with meanings according to the reader's interpretation. Compare the following from Robert Browning's dramatic romance, "The Flight of the Duchess":—

<sup>&</sup>quot;And 'ay,' said the Duke with a surly pride.
The more was his comfort when he died
At next year's end, in a velvet suit,
With a gilt glove on his hand, and his foot
In a silken shoe for a leather boot,
Petticoated like a herald,
In a chamber next to an ante-room,
Where he breathed the breath of page and groom,
What he called stink, and they, perfume:
—They should have set him on red Berold
Mad with pride, like fire to manage!
They should have got his cheek fresh tannage
Such a day as to-day in the merry sunshine!
Had they stuck on his fist a rough-foot merlin!"

<sup>&</sup>lt;sup>4</sup> The many. of πολλοί.

<sup>\*</sup> Compare 1 Cor. xi. 16 and xiv. 36-38.

Christ ministered by us, written within, not in ink, but in Spirit from a Living God; not on tables of stone but on the sensitive tables of the heart.

- 4. But we have such assured trust through the Christ on God Himself; not that we are competent to make any calculations from ourselves as out of self, but our sufficiency is derived from God, Who also fitted us to be ministers of the new covenant; not of letter but of spirit, for the letter kills, but the Spirit works life.
- 7. But if the ministry of Death in letter, graven on stones, was originated in glory, so that the sons of Israel were not able to gaze into the face of Moses because of the glory of his face,<sup>2</sup> which passed away, how much more shall the ministry of the Spirit be in glory?
- 9. For if the ministry of the condemnation was glory, far more overfloweth in glory the ministry of the justification.<sup>3</sup> For that which has been glorified has not been glorified in this partial and initial stage<sup>4</sup> because of the surpassing nature of the glory. For if that which is come to an end<sup>6</sup> was through glory, much more is that which abides glorious.
  - 12. Having then such a hope as this we use much bold-

<sup>&</sup>lt;sup>1</sup> Sensitive. σάρκινος, made of flesh, is here evidently contrasted to insensible blocks of stone. The tables of the heart are to the New Covenant what tables of stone were to the Mosaic Covenant.

<sup>&</sup>lt;sup>2</sup> See Exodus xxxiv. 29-35.

<sup>&</sup>lt;sup>3</sup> The ministry of the justification, or of the righteousness. The law was designed to show men what they ought to be and could not be, save by the inspiration and indwelling of God; but Israel did not perceive this, and regarded the suffilment of the external law as the end of all perfection.

<sup>&</sup>lt;sup>4</sup> In this partial and initial stage. Compare 1 Cor. xiii, 8-13,

<sup>&</sup>lt;sup>3</sup> That which is come to an end, or is being left unemployed, i.e. the Mosaic law and ceremonial.

ness of speech, and do not as Moses when he placed a veil over his face so that the sons of Israel should not gaze into the end of that which was temporary. But their senses were dazed,<sup>2</sup> for to this do the same veil remains upon the reading of the old covenar since they do not discover that in Christ it is left unemploy 1; but to this day, when Moses is read, a veil rests on the heart; but whenever he shall turn to the Lord the surrounding veil shall be lifted. But the Spirit is the Lord,<sup>3</sup> and when one has the spirit of the Lord it is freedom. But we all with unveiled face being shown in a mirror<sup>4</sup> the glory of the Lord are changed into the same image, from glory into glory, as by the action of the Lord's spirit.<sup>5</sup>

IV. Because of this, having this service, being so mercifully treated, we are not slothful in it; but renounce the

<sup>1</sup> That which was temporary. τοῦ καταργούμενου the same word as that which is commented on in the last note. What follows it is parenthetical to verse 18. The argument being resumed at the words "But we all with unveiled face . . ."

<sup>&</sup>lt;sup>2</sup> Their senses were dased, or their perceptions were petrified or made callous. See notes to Rom. xi. 6-10. Also those to Rom. viii. 32 and ix. 33. Moses did not succeed in leading them to a perception of the true end of the law, but St. Paul hopes for better success with his correspondents.

<sup>&</sup>lt;sup>8</sup> The Spirit is the Lord. Apparently meaning that since Christ's ascension God works on earth through the Spirit, Who divides to each according to His own will and pleasure. See John xiv. 12-21. The apparition of the Lord Himself to St. Paul on the road to Damascus was a special act of grace, which St. Paul survived only by special grace, wherefore we in mercy are shown God in an enigma, and that we behold in a mirror that we may arrive gradually at the solution. See I Cor. xiii. 12.

<sup>&</sup>lt;sup>4</sup> Even the enigma we behold in a mirror because of its surpassing glory, but in trying to solve it our senses are exercised to discern between good and evil. See Heb. v. 11-14.

Of the Lord's spirit, or perhaps better-of the Spirit-Lord.

<sup>6</sup> We are not slothful in it. οὐκ ἐγκακοῦμεν, we do not behave hadly, i.e. we serve as if we esteemed our privilege of so doing.

hidden things of the shame, not walking in unscrupulousness, nor adulterating the Word of God, but by the manifestation of the truth<sup>1</sup> commending ourselves to all the inner perceptions of men before God.

- 3. And if our Good Message is hidden, it is hidden among those who are perishing, because in their case the god of this world blinded the perceptions of the faithless that they might not discern the light of the Good Message of the glory of Christ, Who is a likeness of God.
- 5. For we do not proclaim ourselves, but Christ Jesus, Lord; and ourselves your slaves because of Jesus. Because it is God Who bids light to shine out of darkness, Who shone in our hearts to the kindling<sup>2</sup> of the perception of the glory of God in the face of Christ.
- 7. But we have this treasure in earthen vessels in order that the eminence of the power might be from God, and not have its origin in us. In everything afflicted we are still not straitened: without means, yet not lacking resource; persecuted, but not deserted; cast down, but not perishing; always carrying about the dead condition<sup>3</sup> of Jesus in our

¹ By the manifestation of the truth. τη φανερώσει της αληθείας. That which a.v. calls the Urim and the Thummim (Ex. xxviii. 30) are called by LXX. THE MANIFESTATION AND THE TRUTH. καὶ ἐπιθήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως την ΔΗΛΩΣΙΝ καὶ τὴν ᾿ΑΛΗΘΕΙΑΝ. Here we have an instance in which the a.v. is a very defective mirror, for no one probably could guess from it anything whatever of the nature of the Urim and the Thummim, and even the Greek leaves us in complete darkness as to the physical objects used and the exact use to which they were put, beyond the fact that Aaron was to have them in the breastplate—called in Greek THE SPEAKING-PLACE OF THE DISCERNMENT—upon his chest "when he goes into the Sanctuary before the Lord; and Aaron shall bear the decisions of the sons of Israel upon his chest before the Lord throughout."

Kindling. φωτισμός, strictly enlightening.

<sup>3</sup> The dead condition. Compare Gal. v. 24 and vi. 14.

body, in order that the Life of Jesus also may be manifest in our body.1

- 11. For we who Live are continually given over unto death because of Jesus, in order that the Life of Jesus may be manifested in this mortal flesh.<sup>2</sup> So Death works in us, and Life in you, while having the same spirit of the faith, according to that is written, I trusted therefore I spoke; and we trust, wherefore we also speak; knowing that He who raised Lord Jesus<sup>3</sup> shall raise us also with Jesus, and set us beside Him<sup>4</sup> together with you.
- 15. For all things are because of you, in order that the grace having made the thanksgiving to fill and abound in the greater number, may overflow into the glory of God. Wherefore we are not slothful, but even if the outer man is undergoing destruction, still that within is renewed day by day. For our present light affliction is working effectually for us in immeasurable fashion into an untold result, a lasting weight of glory, while we look, not upon the things which are seen, but on the things we may not see; for the things we see are temporary, but those we see not are lasting.

<sup>&</sup>lt;sup>1</sup> Here we see under another form what St. Paul meant in chap. ii. 14-16, which is no mere figure of speech, but a spiritual reality.

<sup>&</sup>lt;sup>2</sup> In this mortal flesh. Perhaps meaning, In this mortal state, of which the only use we can make is to show in it the state to which the world condemned its Saviour, by sharing His crucifixion and being dead to the world which crucified Him, and continues to reject Him, not believing, nor wishing to believe, that He is risen from the dead and seated at the right hand of God. That this is so we may readily assure ourselves by asking what construction is usually put on the words of the A.V., where St. Paul is represented—correctly enough—as "having a desire to depart, and to be with Christ, which is far better."

<sup>&</sup>lt;sup>3</sup> Raised Lord Jesus. See note under Rom. viii. 39, also one under 1 Thess. iv. 12.

<sup>4</sup> Beside Him. Compare Apoc. iii. 21, and Rom. xiv. 10 with note thereon.

- V. For we know that if our earthly house of the hut fall to ruin, we have a structure provided of God, a house not made with hands, eternal in the heavens. For indeed herein is the source of our groans, in that we are longing in spirit to be clad in our abode which is from heaven, if at least we are not going to be unclothed and found naked.
- 4. For indeed we groan who are in the hut, being depressed because we do not want to be unclad but to put on the rest of our clothes, that what is mortal may be overwhelmed by The Life.<sup>5</sup>
- 5. But He who persuades us to this very course is God, Who gave us the earnest-money of the Spirit; therefore, let us be of good cheer, knowing that while we dwell in the body we reside away from the Lord. For we walk by faith, not by sight; but we are confident, and well pleased rather to go abroad out of the body and reside near the Lord. Where-

"Till in the ocean of Thy love

We lose ourselves in Heaven above."

<sup>1</sup> Provided of God. ἐκ θεοῦ, out of God, i.e. originating in Him. It seems hardly needful to say that Our house of the hut means this mortal frame we wear, but it doubtless has larger meanings too.

<sup>&</sup>lt;sup>2</sup> Longing in spirit. ἐπιποθοῦντες. See notes under Rom. i. 20, 28, and 32.

<sup>3</sup> To be clad. ἐπενδύσασθαι means to be clad over other garments, put on as an overcoat, or if one were half-dressed to complete one's toilet.

<sup>&</sup>lt;sup>4</sup> εί γε καὶ ἐκδυσάμενοι οὐ γυμνοὶ εὖρεθησόμεθα seems to mean, If we have the true hope of departing and being with Christ, as St. Paul had, Phil. i. 23, and are not going to die and be naked, which is the thought of the flesh, and the necessary and inevitable end of the natural life. See Rom. viii. 5-8 and 12, 13.

<sup>5</sup> To put on the rest of our clothes. See previous note on ἐπενδύσασθαι. καταπίνω means to drink down, swallow up. That mortality may be drowned in The Life as in a sea. Compare Keble's well-known lines—

<sup>&</sup>lt;sup>6</sup> He who persuades us is God. How long are we going on in the devil's delusion that death is God's will concerning us, and not our own perversity, the result of a silly and unnecessary blunder, to continue in which is unpardonable.

fore also our ambition is, whether residing at home or abroad, to be well pleasing to Him.

- ro. For we must all be seen to be in front of Christ's judgment seat, in order that we may carry off each the fruit of his bodily life, according to what he did, whether good or worthless. Being conscious, therefore, of the dread presence of the Lord, we persuade men, and have been made manifest to God; and I hope also that we have been made manifest to your inner consciousness. For we are not making ourselves known to you again, but giving you a starting point for boasting over us in order that you may have it ready against those who boast in outward appearance, and not in heart.
- 13. For whether we are beside ourselves, it is to God; or sane, it is to you; for the love of Christ constrains us in that we have come to this conclusion, That if one died on behalf of all, then they are all dead; also that He died on hehalf of all in order that the living might no longer live to

<sup>1</sup> For we must all be seen to be in front of Christ's judgment-seat. δεί φανερωθήναι must mean It is necessary for us to have appeared. We must, indeed, appear before the judgment-seat of Christ (as the A.V. has it) NOT AT SOME FUTURE DISTANT DAY, BUT HERE AND NOW, and be seen of men to be living as in God's presence and striving for His approval, that so in the Day of judgment, when the rest of the world is on its trial, we may stand beside the judgment seat. Compare Rom. xiv. 10-12 and notes underneath. Also Apoc. xx. 4-6.

<sup>&</sup>lt;sup>2</sup> Have been made manifest to God. The condemnation of the world is that when light is in the world THEY PREFER DARKNESS. Compare Jno. iii. 16-21. God sent His Son, not to judge the world, but that the world might be saved by Him; and he who trusts the Son is not judged, but, standing constantly and willingly in the presence of God at all times, behaves accordingly.

<sup>3</sup> A starting point for boasting over us. That is, "matter for sincere and laudable pride in our mutual relations," that they might not fall victims to those whose aim is outward effect,

themselves, but to Him Who died on their behalf and rose again.

- 16. Accordingly we, owing to the present position, know no one after the flesh; and though we have known Christ after the flesh, still now we no longer know Him. So if any one is in Christ he is a new creature, the original state is gone by, lo! the universe is become new. But the universe has its origin in God, Who reconciled us to Himself through Christ, and gave us the ministry of the reconciliation, so that God was in Christ reconciling the world to Himself, not im-
- 'Known Christ after the flesh. It is a complete misapprehension to suppose that Saul was unacquainted with Jesus of Nazareth. Jerusalem was his home throughout the Lord's ministry on earth and long before, and at the cruc.fixion he was about 31 years old. Moreover, as a zealous Pharisee he must have been deeply interested in the stir made by John first and Jesus afterwards, and doubtless was a keen observer, if not of the trial and crucifixion still certainly of all that led up to it.

For it must not be supposed that these were the outcome of wanton cruelty. On the contrary, the leading party—who were Sadducees—appear to have acted up to their convictions in carrying the matter through, under the impression that some solution was absolutely necessary for the safety of the nation. See Jno. xi. 48, Rom. x. 1-4; which solution—so they seem to have argued, and not without plausibility—was possible in no other way. If he was the Son of God, and the promised Messiah, why did he not take the lead and deliver them from the Romans. If he was not the Christ, he was a dangerous impostor, not less dangerous because entirely believing in himself. In either case, by his condemnation to crucifixion, the matter would be settled, for it was inconceivable to them that the Messiah should submit to be crucified by the hands of men. See Lc. xxiv. 25-27. So they stumbled over the stone of stumbling, not so much in the crucifixion as in ignoring their own act afterwards and refusing to believe in the resurrection.

<sup>3</sup> The original state. τὰ αρχαΐα, not so much the old things as the original constitution of things, from αρχή, beginning, origin.

<sup>3</sup> The world. κόσμος is so often used that it will be well to see how the word was used by Greek philosophers. Its strict meaning seems to be order, form, fashion, and so government. Also the world, universe, from its order and arrangement as distinguished from the indigesta moles of Chaos. The Stoics used it of the anima mundi and of the universe itself, as divine; sometimes it includes the earth, sometimes only of the firmament, sometimes of the several stars, or worlds, as contrasted with το πῶν, the universe.

puting<sup>1</sup> to them their failures, and having also set us to minister the word of the reconciliation.

- 20. Therefore we are ambassadors on behalf of Christ as from God, who invites men through us: we beseech you, on behalf of Christ, be reconciled to God, who made Him sin who knew not sin on our behalf, that we might become Divine righteousness in Him; (vi.) and as sharing His work also, we call upon you not to have received in vain the grace of God.
- 2. For it says, "At an acceptable season I hearkened to thee, and in a day of salvation I assisted thee." Behold NOW is the season meet and acceptable; lo! NOW is the day of salvation.<sup>2</sup>
- 3. Never affording to any one any pretext for offence, that so fault may not be found with the service, but in every thing commending ourselves as servants of God; in much patience, in afflictions, in necessities, in straits, in stripes,

<sup>&</sup>lt;sup>1</sup> Imputing. λογιζόμενος seems to have much the force of setting down in their account. See note under Rom. iv. 8.

<sup>&</sup>lt;sup>2</sup> When a deputation waits on the sovereign a customary form of address is to ask, Where and when it will please his Majesty to receive their petition or address; to which the royal response is HERE AND NOW. Nor is the Lord of Heaven and earth less courteous. Let His people wait upon Him in loyal readiness of heart and obedience and His answer is ever HERE AND NOW.

<sup>&</sup>lt;sup>3</sup> The service. Verse 2 is a parenthesis, and at the beginning of verse 3 the thread is taken up from verse 1. That began As sharing His work; verse 3 carries on the construction with Not giving offence, so a member of the army or navy might pride himself on doing nothing which could disgrace the service.

<sup>&</sup>lt;sup>4</sup> In afflictions. See note on θλίβω, θλίψις, under Eph. vi. 10-13.

<sup>&</sup>lt;sup>5</sup> In necessities. drdyκη, force, constraint, necessity. As a result of argument or of circumstances drdyκη έστι, it must be that. Of natural needs, as of food, γαστρός drdγκαις. Of constraint or compulsion by force, physical or moral. In poets, of bodily or mental pain, anguish, distress. Of the tie of relationship or consanguinity. Compare St. Paul's constraining motives 1 Cor. ix. 16, 2 Cor. v. 14, Rom. ix. 1-8, &c.

<sup>&</sup>lt;sup>6</sup> In straits. στενοχωρία, want of room, like res augusta domi; probably referring to the constant opposition he encountered in commending to men the true remedy for their difficulties, the way to escape death and all the

in prisons, in lack of security, in struggles, in sleeplessnesses, in fastings, in purity, in insight, in far-reaching affections, in serviceableness, in holy spirit, in love unleigned; in sincerity of speech, in divine power; by the weapons of the righteousness both offensive and defensive; through honour and dishonour, through hard words and fair speech; as impostors and yet true, as ignored yet recognised,

difficulties entailed by slavery to phantoms, by becoming slaves of a living and genuine God.

- 1 Stripes, prisons. Compare Acts xvi. 16-40.
- <sup>2</sup> Lack of security. ἀκαταστασία is perhaps best understood by νῆα κατάστησον = stop the ship, bring it to land; a feat St. Paul ever strove manfully to accomplish, but which it was not given him to bring about. But compare ἀστατοῦμεν, 1 Cor. iv. 11, well rendered in A.V. we have no certain dwelling-place.
  - 3 In struggles. kónos, a striking, beating; and so of painful effort, toil.
  - 4 In sleeplessnesses, i.e. in absorbing anxieties producing insomnia.
- <sup>5</sup> In fastings, not ceremonial, but enforced, as on the voyage to Rome. Doubtless he a'so fasted deliberately too—see Acts xiii. 1, 2—and reference may be intended to this also.
- for far-reaching affections. This seems to be the first and obvious meaning of the word, for which and for serviceableness see note under I Cor. xiii. 4; although the sense of long suffering preferred by A.V. and R.V. is not necessarily excluded. See also notes under Rom. xi. 22, under kindness; and at Rom. ii. 4, under service.
- 7 In holy spirit. Holy Spirit is so manifold that any adequate translation is impossible. The Blessed Paraclete is, of course, The Holy Spirit, yet we find mention of the seven spirits of God, Apoc. iv. 5. And besides the countless gifts and graces of the Spirit, we have holy spirit spoken of as the Unction from on High, and as the Wine of the Kingdom.
- s In sincerity of speech. The Greek has in word, or speech, of sincerity, or of truth, but the translation given seems the best English equivalent for the text.
- Both offensive and defensive. Strictly those for the right hand and for the left, which amounts to the same thing. Compare Eph. vi. 10-20. Also St. Paul's action, I Cor. v. and 2 Cor. ii. I-II. Observing that in the first instance the end sought is that the Corinthians should curse out the ne'er-doweel out of themselves, an offensive measure; while in the second case the measures are defensive. See verse II. See also 2 Cor. x. 3-6, and the effect produced by the first epistle as recounted 2 Cor. vii. 7-12.

as dying and behold we live, as chastised and not condemned to death, as grieving yet always joyful, as poor but making many rich, as desiring nothing! yet having all things in possession.

- 11. Our mouth is open towards you, Corinthians! Our heart is enlarged. You are not straitened in us but you are straitened in your own lack of feeling;<sup>2</sup> in requital whereof I say as if to my children, Let your sympathics also be enlarged.<sup>3</sup>
- 14. But be not found unequally yoked with unbelievers; for what communion has righteousness with lawlessness? Or what intercourse has light with darkness? Or what harmony can there be between Christ and Beliar? Or what share has a faithful man with an unbeliever? Or what accord has the shrine of God with phantoms?

You are a shrine of a Living God, as God said, I will dwell in them, and I will walk about in them, and will be their god, and they shall be my people. Wherefore go forth out of their midst and be distinguished from them, saith the

<sup>1</sup> Desiring nothing. Not good for μηδέν έχοντες but intended to mark the difference between this and οὐδέν έχοντες which would be having nothing.

<sup>&</sup>lt;sup>2</sup> In your own lack of feeling. Or, literally, in your own bowels, as the seat of compassion, &c. See Eph. iv. 31, 32, and note underneath.

<sup>&</sup>lt;sup>3</sup> Compare chap. vii. 2 sq.

<sup>&</sup>lt;sup>4</sup> Who precisely Βελίαρ may be it seems hardly needful to inquire, but if he be liar!

<sup>&</sup>lt;sup>5</sup> What accord . . . phantoms. Not satisfactory; there seems to be no possible translation which can render precisely the Greek, but συγκατάθεσις means approval, sanction, and was used in Stoic philosophy of the assent of the mind to its perceptions. είδωλον, not the material idol but the phantom power behind it.

These questions appear to form an amplification of the plain and simple proposition, Ye cannot serve God AND Mammon.

<sup>&</sup>lt;sup>6</sup> Be distinguished, or marked off. ἀφορίζω means to mark off land by boundaries.

Lord, and do not cling to anything unclean; and I will admit you and will become to you a father, and you shall become my sons and daughters, saith the Lord, the Almighty.<sup>1</sup>

- VII. Having, then, these messages, my beloved, let us cleanse ourselves from all defilement of flesh and spirit, let us perfect holiness in fear of God. Make room for us; we wronged no one, we corrupted no one, we overreached no one. I do not speak to condemn you, for I have said before that you are in our hearts to share your death and to share your life. I have much boldness of speech in addressing you, much glory over you; I have been filled with the comfort, I overflow beyond measure in the joy over all our affliction.
- 5. For also when we went into Macedonia<sup>4</sup> our flesh got no relaxation, but in everything we were afflicted; without combats, within fears; but God, who comforts the downcast, comforted us in the arrival of Titus. And not only in his presence, but also in the comfort wherewith he was comforted over you in narrating to us your affection,<sup>5</sup> your lamentation, your zeal on my behalf, so that I rejoiced the more.

<sup>1</sup> Observe that it is not you shall be my sons, &c., that is in virtue of your original creation, but you shall become ἔσεσθέ μοι εἰς νίοὐς. Which would be meaningless in the mouth of another than the Lord, the Almighty.

<sup>&</sup>lt;sup>2</sup> Make room for us. There is plenty of room for all in the Kingdom of the Heavens. None who are called to share that rule need fear that their powers, however great, will lack scope. On the road thither, however, every addition to the company is an advantage, as to a caravan travelling through a country infested by handits.

<sup>3</sup> And so in condemning you should condemn ourselves. St. Paul takes the position of a lonely traveller who wants to join the Corinthians' caravan, and promises to be true to them in case of attack, and even if he should find facilities for going ahead on the road not to desert them till the dangerous road is traversed.

Here St. Paul seems to resume the subject dropped at chap. ii. 13 ante.

<sup>5</sup> ἐπιπόθησις, appears equivalent to ποθή, fond desire, the preposition prefixed serving to refer it to spiritual regions beyond the realms of mere natural affection.

- 8. For even if I grieved you in my letter I do not regret it, even if it did cause me anxiety. For I see that that letter, even if for the time it grieved you—now I rejoice, not because you were pained, but because your grief wrought a change of mind. For you grieved in godly sort, that in nothing might you suffer loss by us. For the sorrow which God approves works repentance into salvation, not to be repented of; but the sorrow of the world works death.
- 11. For see this very grief of yours, being godly, how much readiness it wrought in you, aye, and what clearing of yourselves, and what vexation, aye, and fear and longing for
- 1 Here we see the difference between sorrow after God, κατὰ θεδν, and the sorrow of the world and the god of the world. When we are grieved in godly sort we seek to repair the wrong done, for which the spirit and its capacities afford scope. Remedy in the natural sphere is often quite impossible, and the god of this world would persuade us therefore that the mischief done is irreparable, if so he may persuade us to ignore our power as men, and therefore, if not naturally spiritual through the fall, capable of new birth into spiritual regions and into all the powers and privileges which appertain to those who are made Heirs of God and joint heirs with the Christ.
  - <sup>2</sup> Works death, being inspired by Satan, the manslayer.
- 3 Clearing of yourselves. ἀπολογία (whence apology) generally means a defence, i.e. a rational and successful explanation of something done whereby it is commended as right to others. This, by God's grace, is possible for every man—but in one way only, and that not by defending ourselves, but by committing ourselves and our cause to the Righteous Judge, and ruling our conduct in future in accordance with His Will and Pleasure. See Psalm xxxvii. 1-9 A.V. We have here another indication that the abuses which St. Paul pointed out, and which doubtless were far from being intended, were put away on the receipt of his letter, with indignation and abhorrence.
- <sup>4</sup> Vexation. ἀγανάκτησιε, strictly of physical pain and irritation, e.g. of children in teething. Here evidently vexation that their conduct had been liable to such strictures as St. Paul had found necessary. See, for instance, I Cor. iv. 8-13 and xi. 20-24.

spirituality,1 what zeal2 and revenge.3 In every thing you commended yourselves as upright4 in what you did.

- 12. So also in writing to you, it was not because of him who did the wrong, nor of him who was wronged, but that the readiness where you were concerned might be made evident which we have towards you before God.<sup>5</sup>
- our own comfort we rejoiced more overflowingly over the joy of Titus, because his spirit has found rest through the way you all acted. For if I have made any boast to him about you I had no cause for shame; but as we uttered all our hearts to you in sincerity, so also our boast about you to Titus was found well-grounded. And his affection is overflowingly abundant towards you through the memory he has of the deference you all accorded him, how you received him with fear and trembling.<sup>6</sup> I am rejoiced because in everything I find ground for confidence in you.

VIII. But we do you to wit, brethren, of the favour from

<sup>&</sup>lt;sup>1</sup> Longing for spirituality. ἐπιπόθησις; see previous note.

<sup>&</sup>lt;sup>2</sup> Zeal; for the honour of God.

<sup>&</sup>lt;sup>3</sup> Revenge, i.e. revengeful feeling against the god of this world, resulting in careful avoidance of him and all his works, through which we have been deluded in the past.

<sup>&#</sup>x27; Upright. ἀγνός, strictly filled with religious awe (ἄγος), and so nearly translateable God-fearing. Of persons undefiled, pure, upright.

<sup>&</sup>lt;sup>5</sup> Rufore God. The key note of St. Paul's actions is, always to see how what is done or said affects the Almighty and the relations between Him and man. In this way, so long as any one counts the favour of the Almighty as of paramount importance, he will endure, may welcome, rebuke which facilitates an understanding between Himself and God. Compare Prov. ix. 8.

<sup>6</sup> Compare 1 Cor. xvi. 10. Which refers indeed to Timothy, but shows some anxiety lest the Corinthians should accord their respect to Paul personally and not to his mission, in which Timothy and others were fellow-labourers.

God which has been manifested in the churches of Macedonia; how in much trial of affliction, the overflowing of their joy, and the exceeding depth of their poverty abounded to the wealth of their simplicity. For they are strong, I bear them witness, and more than strong in their willing-heartedness; with much entreaty<sup>1</sup> beseeching our favour and the fellowship in our ministry towards the saints; and not according to our expectation, but they gave themselves first to the Lord, and to us by God's will, so that we exhorted Titus, as he had made so good a beginning at first, so also to bring about in you this grace.<sup>2</sup>

7. But as you overflow in everything; in faith, and in speech, and in insight, and in all zeal in your love for us, that you may overflow in this grace<sup>2</sup> also. I do not speak by way of commandment, but by reason of the zeal of others and as

Writers on St. Paul's life and ministry speak much of the collections he made on behalf of the poor saints in Jerusalem. It is perfectly clear however from his own letters that he never did anything of the sort. The collections were started by the newly formed churches in gratitude for the spiritual benefits originating in Jerusalem, and forwarded by persons selected for the purpose by the Churches, who—St. Paul says 1 Cor. xvi. 4.—shall accompany him if he goes to Jerusalem.

St. Paul always strove to cultivate individual spontaneous action, and only interfered when he saw his converts making mistakes, in order that they might not miss what they were seeking by inadvertence. It was not his policy to keep them in leading-strings, rather he sought to get them to walk alone and be independent of his help and guidance.

<sup>&</sup>lt;sup>1</sup> Entreaty. παράκλησιε evidently denotes the presence of the Παράκλητοε in them and their own cooperation with Him, and joy in His presence and operation.

<sup>&</sup>lt;sup>2</sup> This grace. That is the grace of giving themselves to the Lord first and to His ambassadors for His sake. Compare 1 Cor. 1. 10-16. St. Paul preached not himself but Christ Jesus, and the Corinthians were slow to understand that the object of the apostolic ministry is not so much to rule others, as to put them in direct communication with the Lord Himself. See 1 Cor. iii.

testing the genuineness of your love. For you perceive the kindness of the Lord Jesus Christ, that because of you He became poor, Who was rich, in order that you may be made wealthy by His poverty, and I express my feeling in the matter; for this is profitable for you, seeing you began more than a year ago not only to construct but also to wish and purpose, and now too you have completed what was to construct, in order that as you were quick to wish and intend, so also perfection might result from possession.

12. For where zeal is exhibited a man is acceptable according to whatever he may have, not according to what he has not. For it is not that others may have relaxation and you constraint, but from a sense of equality. In the present season your overflow into their lack, in order also that their overflow may supply your lack, so that equality may result, as it is written: He that gathered much had no excess, and he who gathered little had no lack. But thanks be to God, Who gives the same zeal on your behalf in the heart of Titus, for he accepted the invitation, and being more zealous went of his own motion to you.

<sup>1</sup> To wish and purpose. θέλειν. St. Paul seems to be trying to get the Corinthians to see that love is spontaneous in action, and does not content itself with obeying expressed wishes. To suppose that the organisation of a church was the end of all perfection would be to repeat the error of Israel after the flesh, when they supposed that the keeping of the law was the end to be aimed at, instead of a means to that end, which was reconciliation with God, such as Moses himself attained to, and afterwards Elijah the Tishbite.

<sup>&</sup>lt;sup>2</sup> Referring to the collection of the manna. Compare Apoc. ii. 17—and evidently a quotation from memory from LXX. Ex. xvi. 18.

<sup>&</sup>lt;sup>3</sup> The invitation. παράκλησιν. This shews something of St. Paul's method. He says, I Cor. xvi. 12, he tried hard to persuade Apollos to go (παρεκάλεσα πολλά) but he declined for reasons of his own, which St. Paul evidently respected. Titus, however, was of a very different mind, and anxious to go the errand, not as St. Paul's emissary, but of his own motion, and evidently asked leave to undertake it.

- 18. And we sent with him the brother, who has the praise in the gospel throughout all the Churches; and not only so but he has been elected by the churches to accompany us in our journeys in this grace which is ministered by us to the glory of his lord—The Lord—and to zeal on our behalf; repressing this, lest anyone should find fault with us about this vigour which is ministered by us, for they were planning things that should be estimable not only in the eyes of the Lord, but also in the eyes of men.
- 22. And with them we sent our brother<sup>5</sup> whom we have proved in many ways as being zealous, and now much more zealous through the great confidence he had in you. Do you ask about Titus? He is my partner and coadjutor<sup>6</sup> towards you. Or our brethren? They are emissaries<sup>7</sup> of churches.

<sup>&</sup>lt;sup>1</sup> Titus having undertaken the mission, St. Paul sent with him one of his own assistants.

<sup>&</sup>lt;sup>2</sup> Elected. xeipotornsels, elected by show of hands, and probably separated for the work as Paul and Barnabas had been at the first by the laying on of hands by the presbytery, not for ordination, but in token of release from duty in the local church. Compare Acts xiii. 1-3.

<sup>&</sup>lt;sup>3</sup> Repressing this. τοῦτο στελλόμενοι seems to mean stowing this, i.e. keeping it out of sight, not avowing it, though it was the real motive of their action, lest the apostle should be blamed for encouraging them in such a course.

<sup>&</sup>lt;sup>4</sup> This vigour. apports, thickness, ripeness, vigour, strength, especially of body. Stoutness would perhaps be a good rendering, using the word in its old sense as in A.v. Dan. vii. 20.

<sup>&</sup>lt;sup>5</sup> Observe that this is the second brother whom St. Paul sent with Titus, so the letter was carried by a deputation of three ministers of the Church Catholic, who, doubtless, went with a definite purpose of ministry which St. Paul's letter should assist them in carrying out. It would be a complete mistake to suppose that the carrying of the letter was the end of their mission, and not—as it really was—an assistance by St. Paul to them in effecting what was to be done by their personal exertions.

<sup>&</sup>lt;sup>6</sup> Coadjutor. συνεργός, fellow-labourer; compare σύνζυγος, yoke-fellow. Philip iv. 3.

<sup>7</sup> Emissaries. The word is ἀπόστολος anglicised into apostle, but this word is now practically reserved for emissaries of the Lord.

Glory is Christ's. Shew then the manifestation of your love and of our boast on your behalf, demonstrating it by your behaviour towards them, and so to the eyes of the Churches.

IX. For concerning the ministry to the saints it is superfluous for me to write to you. For I know your own zeal, about which I boast to Macedonians that Achaia has been ready for a year past, and emulation of you stirs the greater number to action. But I sent the brethren that our boast on your behalf might not be made void in this matter, lest after I said you were ready, Macedonians perchance might go with me and find you unprepared, and we—not to say you—should be put put to shame if it were so.

Therefore I deemed it imperative to invite the brethren to go before to you, and to set in order beforehand the blessing which had been foretold of you, this of being ready, even as blessing and not as arrogance.<sup>3</sup>

6. Yet there is this consideration; he who sows sparingly shall reap also sparingly, and he who sows upon thanks-

<sup>1</sup> Do you ask?—Shew. These words are supplied to fill out the very laconic and elliptical construction here, the reason of which is seen subsequently. The matter was one on which anything but the briefest hint would have been out of place.

<sup>&</sup>lt;sup>2</sup> You were ready, παρεσκευασμένοι ήτε. κατασκευάζω is properly to fit out, and so prepare what one has; παρασκευάζω (the word here) to get, provide, and so prepare what one has not. It must evidently be understood not of material things but of treasure in the heavens. Compare Lc. xii. 33.

<sup>3</sup> As arrogance. whereta, greediness, grasping, selfishness; overbearing temper, arrogance. St. Paul's meaning seems to be that no good could come of anything not done gladly and spontaneously. Compare his refusal to take Mark with him, apparently for no other reason than that he had not his heart in the work sufficiently. See Acts xv. 38.

<sup>&#</sup>x27;This is usually understood of alms-giving. Without at all denying its applicability in this direction, it is evident that St. Paul is here treating of something entirely different. He went to the root of the matter and cultivated the new Life in his converts, assured that it would manifest itself becomingly

givings shall also reap upon thanksgivings. Let each do according to the dictates of his heart, not out of pain nor out of constraint, for God loves a joyous giver, and God is able to overflow into you in all grace, so that in every thing you shall overflow continually into every good work having sufficiency of yourselves; as it is written, He scattered abroad, He gave to the poverty-stricken, His righteousness abides forever.

#### to. And He Who furnishes seed to the sower, and bread

in all directions. See verse 8 sq. Here he is talking of giving to God, and exhorts them to give unsparingly and joyfully—What? The only offering which finds acceptance with God is a broken spirit and a contrite heart, the which if a man have he will not ask what he is to give nor how he is to give it.

1 Overflow. περισσεύω, a word constantly used by St. Paul, means To be over and above the number, περιστεύσονσιν ήμῶν οἱ πολέμιοι, The enemy will outnumber (or, perhaps, outflank) us. Also, to be more than enough. The instances in which it is said to have a causal sense are rare, and mostly in the N.T., so that although it is undeniable that "God is able to make you abound" (or "to make grace abound" as in A.v. and R.v.) the sense usually conveyed by the word is that given above, the construction being doubtless grammatically difficult. Compare t Cor. i. 17.

<sup>2</sup> Having sufficiency of ourselves. aὐτάρχειαν ἔχοντες. Observe that St. Paul's whole object is to train his spiritual children so that they may grow up, and be able to walk alone without his care.

To the poverty-stricken, i.e. to the poor in spirit who knew their poverty and so could receive from Him to supply their need. Jesus Himself won all blessing for men in this way. He was not constrained to suffer on the cross—see Matt. xxvi. 53, 54, as well as the cases of Enoch, Moses, and Elijah—but or our sakes He emptied Himself. See Philip. ii. 5-11.

<sup>4</sup> He Who furnishes. δ ἐπιχορηγῶν, where the force of the preposition in composition appears to be to refer the verb with which it is compounded to spiritual regions, as indicated by the use of capitals in the preceding notes. See note on ἐπιχορηγία under Eph. iv. 16, and notes on ΕΠΙποθῶ Rom. i. 11, &c.

χορηγέω, to lead a chorus; take, have, the lead of or in a matter. In Athens mostly of the χορηγός at the public feasts, to defray the cost of bringing out a chorus. Generally, to supply the cost of anything, hence, to equip, furnish abundantly with a thing, especially supplies for war. Compare I Cor. ix. 7. It is evident that the Apostle is seeking to prepare the Corinthians to go on the same warfare in which he was engaged. Compare chap. x. 3-6 sq.

for eating will furnish and multiply your sowing, and will increase the produce of your righteousness. In every thing may you be enriched and gladdened into all simplicity, which effects through you thanksgiving to God. For the ministry of this service is not only active in adding to and filling up that in which the holy come behind, but also in overflowing through many thanksgivings to God, as through the proof of this service you glorify God over the subordination of this your confession into the Good Message of the Christ, and over the frankness of its communication to them and to all, and their supplication on your behalf who love you because of the surpassing favour of God upon you—
Thanks be to God for His Ineffable Bounty.

X. And I Paul myself also exhort you, through the gentleness and reasonableness of the Christ, who when face to face with you am humble, but being absent I am bold against you. But I pray that I may not, when I come, be bold with the confidence with which I expect to be bold

Into all simplicity. In order that a man's life and conduct may be simple and consistent it is necessary and sufficient that he have one constraining motive to which all others give way when in conflict with it. In this way and in no other can hypocrisy be purged out of his life. Compare 1 Cor. v. 6-8, 2 Cor. viii. 1-6.

It is evident that preparation was being made for carrying on in Greece, the offensive warefare begun there by St. Paul against the god of this world; but the first step to this was a thorough organisation of the Corinthian Church itself—compare 1 Cor. xi. 33, 34—previous to which it could not send forth emissaries to others, i.e. apostles of churches. The Corinthians evidently thought themselves much more advanced in spiritual life than they were justified in supposing. See 1 Cor. i. 10-16; iii. 1-3; iv. 8, &c., &c.

<sup>3</sup> I am hold against you. Cappo els buas is rather: I am confident in you and towards you, but here referring to the manifestation of that confidence in reproving what was amiss in them.

against some among you who reckon us as walking after the flesh.

- 3. For though we walk in flesh, yet our warfare is not after the flesh. For the weapons of our warfare are not fleshly, but mighty to God for the reduction of strongholds; destroying, as we do, calculations and everything raised aloft against the perception of God, and taking prisoner every perception to the hearing of the Christ, and being in readiness to punish every defect of hearing as soon as ever your hearing is fully developed.
- 7. You look at the outside merely. If any one is confident in himself that he is Christ's let him reckon this again of himself, that as he is Christ's so also are we. For if indeed I do boast somewhat too freely concerning the power which the Lord gave us, for your building up and not for your destruction, I shall not be put to shame lest I should seem to be trying to frighten you through my letters.
  - to. For his letters, they say, are weighty and powerful,
- 1 To be bold against some. τολμήσαι in twas, to be daring in conduct towards.
- <sup>2</sup> Reduction of strongholds, or destruction of strongholds, but St. Paul rather seems to speak of taking complete possession of the said strongholds in the name of his Lord, and subduing them to His uses. Compare Lc. xi. 14-26.
- 3 St. Paul here seems to argue that he was not less Christ's than others; he had not put on himself the name of apostle, and if in virtue of that name he acted as others did not, it was because the name put upon him by God demanded it of him.
- 4 For your destruction. Compare previous note on the Reduction of strongholds.
- <sup>5</sup> St. Paul expresses his confidence that the Lord would make good what His ambassador had written. As we see, he used the bow freely—compare Apoc. vi. 2—in order that when personally present he might have no occasion for severity; with what result we see in this passage. When will men learn to appreciate the rule of love aright and to rejoice in it?

but his bodily presence<sup>1</sup> is weak and his speech contemptible: Let such an one reckon thus, that such as we are in word through our letters when absent such are we also in deed when present.

- 12. For we do not make bold to reckon ourselves among, nor to compare ourselves with, some who are commending themselves to your notice; but they measuring themselves by their fellows and comparing themselves with each other, lack understanding. But we do not stretch our boasts into things not susceptible of measurement, but after the measure of the standard,<sup>2</sup> of the measure distributed to us of God, to reach even as far as you.<sup>3</sup>
- 14. For we have not as it were overreached ourselves in trying to reach you, for in our eagerness we have reached even you in the evangel of the Christ. Not that we stretch
- 1 His bodily presence, or rather the presence of his body. There seems to be no reason whatever to suppose St. Paul physically weak or contemptible. On the contrary, the account of his behaviour when in contact with the Roman authorities in Judea and afterwards in Rome—see Acts xxi. 31—xxviii. 31—and the impression he made upon them, as evinced by the treatment accorded to him, show that he was both respected and liked by the influential men with whom he came in contact. It has been said that no man is a hero to his valct—not that heroes are not heroes, but because valets are valets. The Corinthian converts were made in perhaps the most frivolous and corrupt of the seaports of the time—see 1 Cor. i. 26-29, vi. 9-11—and had to learn much before they could appreciate the greatness of their calling and rise up into it.
- <sup>2</sup> The standard. κανών—a word in modern use both in East and West, qánún in Hindustani, canon in English—means any straight rod, or bar, especially as a ruler or guide for keeping things mechanically straight.
- <sup>3</sup> To reach even as far as you. ἀφικέσθαι comes in ungrammatically, and the meaning is not very clear, but a hint seems to be intended that in some respects the distance was considerable. You can't make a silk purse out of a sow's ear, but a valet may be regenerated and become a hero.
- <sup>4</sup> In our eagerness we have reached even you. ἄχρι γάρ δμῶν ἐφθάσαμεν. φθάνω means to be beforehand, and appears often to be used of the state of mind during approach for some object, when the person approaching is in a

our boasts into that which is immeasurable in labours of other men, but having hope, when your faith is grown, to be magnified among you according to our standard into overflowing abundance; to evangelise you into what now lies far beyond you, not to make an easy boast in the standard of another; but he who boasts, let him boast in the Lord, for it is not that he who commends himself he is approved, but He whom the Lord commends.

- XI. You ought to endure from me some little folly, and though it be folly yet endure it from me. For I admire you with a divine passion. For I have espoused you to one man to set you as a pure virgin beside the Christ. But I fear lest perchance as the serpent cheated Eve in his cunning, so your perceptions should be corrupted from the simplicity which is the gate of entrance into the Christ.
- 4. For if he who comes preaches another Jesus whom we did not preach; or you accept another spirit which you did not receive; or entertain favourably another gospel which you did not receive!—For I reckon that in nothing have I come behind the veriest apostles, and if I am a layman<sup>2</sup> in speech yet am I not one in insight, but in everything have enlightened the darkness that is in you all.<sup>3</sup>

hurry to arrive, and so intent on his object that nothing diverts him. Compare the use of the same word in Dan. viii. 7, LXX.

Into what now lies far beyond you. εἰς τὰ ὑπερέκεινα ὑμῶν seems to have some such sense, though ὑπερέκεινα seems to be confined to the N.T. and ecclesiastical writers, so that its intention can only be gathered by comparison with ἐπέκεινα = on yonder side.

<sup>&</sup>lt;sup>2</sup> A layman. iδιώτης, a private person, an individual, as opposed to one holding a public office or to one having professional knowledge of any kind; and so unpractised, unskilled, as opposed to a specialist.

<sup>&</sup>lt;sup>8</sup> ἀλλ' ἐν παντὶ φανερώσαντες ἐν πασιν εἰς δμας defies translation, but the verb is an active one φανερόω, to make manifest, which only Apostles could do.

- 7. Was I wrong in humbling myself that you might be exalted—because I gladly proclaimed the Good Message of God to you free of charge? I plundered other churches, accepting supplies for the purpose of ministering to you; and when I was with you and had need I relaxed no wit my efforts, for what I lacked the brethren when they came from Macedonia more than supplied, and in everything I kept myself from burdening you, and so will I keep myself. It is sincerity of Christ in me, for this boast shall not be fenced into me in the regions of Achaia.
- what I am doing I mean to do that I may cut out their occasion from those who desire occasion, so that wherein they boast they may be found even as we.
- 13. For such are mock-apostles, deceitful workers, putting on the outward form of apostles of Christ. And no wonder, for Satan also himself puts on the form of an angel of light. It is no great thing, therefore, if his ministers also mimic the form of ministers of righteousness, whose end shall be after their works.
- 16. Again, I say, let no one think me a fool. And if you accord me not this, yet still as a fool receive me that I also may make my little boast. What I am uttering I utter not after the Lord, but as if in senselessness in this the ground of my boasting.
  - 18. Since many boast after the flesh, I also will boast;

<sup>&</sup>lt;sup>1</sup> The bearing of this is not generally understood, owing to the idea that the slanderer is a rebel. That he doubtless is at heart, and it was partly with the object of unmasking this veiled rebellion in him and in others, that man was created. But it would appear that this end is only achieved at the end of the Day of Grace. See Apoc. xii. and the sequel in xx. 1-3.

for you are very fond of bearing with fools though sensible yourselves. For you endure it if any one reduces you to slavery, if any one eats you up, if any one seizes you, if any one exalts himself over you, if any one beats you on the face. I speak abusively as if because we were weak, but wherein any one is daring—I speak in folly—I, too, lack not courage. Are they Hebrews? So am I. Are they Israelites? So am I. Are they ministers of Christ? I speak like one deranged: I am more. In toilings more abundantly. In stripes more exceedingly. In prisons more abundantly. In deaths often.

24. By Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, three times have I been shipwrecked, a night and a day I have spent in the deep. In journeys often, in dangers of rivers, in dangers of robbers, in dangers from my kin, in dangers from gentiles; in dangers in town, in dangers in descrts, in dangers at sea; in dangers among false brethren. In toil and trouble, and

<sup>1</sup> If any one seises you. λαμβάνω means to take, grasp, seise, often of taking booty, carrying off a prize. Here it seems to be used much in the same way as if St. Paul had written if any one takes you in.

<sup>&</sup>lt;sup>2</sup> Beats you on the face. Sépu means to skin, flay; and like the English hide, tan was used, as a slang word, in the sense to beat unmercifully. We may gather here the nature of the fornication St. Paul complained of. He himself strove to make MEN of his converts, so that they might be free and not need him. Others—it would seem—had taken advantage of this and of the weakness of the Corinthians in spiritual things to bring them into bondage to themselves instead of developing the spiritual life in them individually.

<sup>3</sup> In dangers of robbers. Aporths, a robber, pirate. Evidently St. Paul would have his correspondents consider whether those to whom he refers would ever think of braving such things. We may easily see that John, whose surname was Mark, had some reason for preferring to return to Jerusalem on a certain memorable occasion alluded to in Acts xiii. 13 and xv. 38.

often suffering from sleeplessness. In hunger and thirst, in fastings often, in cold and nakedness; besides the other things<sup>1</sup> that which collects upon me daily, the care of all the churches.

- 29. Who is weak and I share not his weakness? Who is offended and I burn not? If I must boast I will boast over the things of my weakness. The God and Father of our Lord Jesus—Who is blessed for ever—knows that I am not deceived.
- 32. In Damascus the Ethnarch of King Aretas was watching the city of the Damascenes to seize<sup>2</sup> me, and through a window, in a basket, was I let down through the wall and escaped out of his hands.
- XII. Still boasting does not agree with me, for I shall be getting to visions and revelations of the Lord.<sup>8</sup>
  - 2. I know a man in Christ fourteen years ago, whether

The other things. τῶν παρεκτὺς seems to mean the things beside and without him, perhaps in contrast with that which stands upon and within him, ἡ ἐπισύστασίς μου, immediately following.

<sup>2</sup> To seize me. ridga, to press, squeeze; also to repress, stiffe, a meaning which is doubtless intended here, though it is difficult to find an English word to convey it appropriately.

St. Paul has evidently a keen relish for the situation, and if he suffered great privations was thoroughly alive to the humours of the game he was playing, and quite capable of enjoying the discomfiture of the Ethnarch of King Aretas, and would gladly stir up something of the same spirit in his correspondents.

- <sup>2</sup> ελεύσομαι γὰρ εἰς ὀπτασίας. Evidently meaning that he was in danger of being carried into things which he was never intended to talk about. We may be very sure that St. Paul—as he says—was no fool, and it is only a fool who tells all his mind.
- <sup>4</sup> Fourteen years ago. It seems generally agreed now, at least by the best English authorities on the subject, that this letter was written in A.D. 57, consequently Lewin refers the vision to the time of St. Paul's visit to Jerusalem A.D. 44. He does not, however, notice that precisely at this juncture a most marvellous interposition did occur which was well known to all Christians,

in the body or out of the body I know not, God knows, such an one having been caught up to third heaven.

- 3. And I know such a man, whether in body or separate from the body I know not, God knows, that he was caught up into Paradise and heard unspeakable words which it is not permitted to man to utter. Over such an one as that I will boast, yet over myself I will not boast except in my weak moments.
- 6. For if I desire hereafter to boast I shall not be senseless, for I shall speak truth; but I am sparing in the matter lest anyone should count upon me beyond what he sees me or what he hears from me. Moreover through the surpassing nature of the revelations, that I might not be too much elated, there was given me a stake<sup>3</sup> for the flesh, an angel

and to which the Corinthians would naturally understand reference to be intended, the deliverance of St. Peter out of prison narrated in Acts xii.

Whether in the body or out of the body I know not, God knows. Compare Acts xii. 9. και οὐκ ἤδει ὅτι ἀληθές ἐστιν τὸ γινόμενον ὑπὸ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. "And knew not that it was real that came to pass under the angel, but thought he was beholding a vision." See also verse 11, καὶ ὁ Πέτρος ἐυ ἐαυτῷ γενόμενος εἶπεν Νῦν οἶδα . . . "And Peter having become in himself said, now I know indeed that the Lord sent forth his angel . . ."

To the third heaven. Doubtless meaning to spiritual regions in which St. John beheld the Visions of the Apocalypse.

- <sup>1</sup> Of such an one as that. St. Paul is probably alluding to some other notorious occasion when it became known as in the former case that a vision had been accorded to some one, who could not or would not say what he had heard there. Compare Apoc. x. 4.
- <sup>2</sup> In my weak moments. ἐν ταῖς ἀσθενείαις seems to have some such force, meaning when he was mad at the folly of the Corinthians, or weak through their weakness.
- <sup>3</sup> A stake. σκόλοψ usually meant a pale, stake, such as was used in fortification, but also in one case for fixing heads upon, and in another for impaling a man. Indeed, the usual word in Attic Greek is σταύρωμα, so that there is evidently a reference to impaling or crucifixion. Compare Rom. vi. 6, Gal. vi. 14.

of Satan to buffet me, that I might not be too much lifted up.1

- 8. Over this messenger I three times called on the Lord, that he might depart from me; and He said to me "Sufficient for thee is My favour, for The strength is perfected in weakness." Most gladly, therefore, will I rather boast in my weaknesses that the strength of the Christ may dwell in me.<sup>2</sup>
- 10. Wherefore I rejoice in weaknesses, in outrages, in constraints, in persecutions, in straits on behalf of Christ; for when I am weak then am I strong. I have shewn myself a fool; you compelled me: for in nothing did I come behind the veriest apostles though it is true I am nothing.
- 12. The signs of an apostle<sup>5</sup> were wrought out among you in all patience, in signs and wonders and in acts of might;<sup>6</sup> for wherein were you neglected in comparison with
- The translation generally given a thorn in the flesh seems eminently inadequate, and the idea that this thorn took the form of ophthalmia, which produces a pricking sensation in the eyes very infelicitous. The nature of the infliction is clearly told. It was an angel of the 'Slanderer who suggested such thoughts of his own unworthiness as we find in I Cor. xv. 8-9, and so sought to cast him in his suit and deprive him of the prize. Compare Coloss. ii. 18-19.
  - <sup>2</sup> May dwell in me. етикпрово means to be quartered in of soldiers, &c.
- 3 Outrages. Compare 1 Thess. ii. 2, where the same word occurs ispussives, with the narrative of the events referred to in Acts xvi., especially noting verses 25 and 37.

4 You compelled me. Observe the nature of the compulsion which constrained St. Paul, who endured joyfully all that men count compulsion without being subdued by it.

The signs of the apostle, i.e. of him who is deputed, as one might say, the credentials of an ambassador.

Gacts of might. δυνάμεις. What was generally understood by the expression it is difficult to say, but if they were to be proofs of ambassadorship they must be wrought by the sender—not by his emissary. We shall not, therefore, be far wrong if we conclude that the deliverance from the prison in Phillippi was an excellent instance, and truly it justifies St. Paul in saying—when compared with the deliverance of St. Peter—that in this matter he had not come behind the veriest apostles.

other churches, save that I was not dependent on you? Forgive me this injustice.

- 14. See! This is the third time I am preparing to go to you,<sup>2</sup> and I will not be sluggish, for I seek not your goods but you; for children ought not to lay by for parents but the parents for the children, and I will most gladly spend and be spent in behalf of your souls,<sup>3</sup> even if through my excessive love for you I am loved the less.
- 16. But be it so: I did not burden you but being a desperate knave I caught you with guile! Did any one of those I commissioned to you therefore take advantage of you? I called Titus to my assistance, and with him I commissioned the brother! Did Titus overreach you? Did we not walk in the same spirit, aye in the very same tracks?
- 19. You are thinking, long since, that we are making our defence to you. What we say is said in the very presence of

<sup>&</sup>lt;sup>1</sup> Was not dependent on you. οὐ κατενάρκησα ὑμῶν appears to refer to the fact that St. Paul, at Corinth, supplied his temporal needs by manual labour. See Acts xviii. 3.

<sup>&</sup>lt;sup>2</sup> Observe; the third time of preparation, not necessarily the third visit. Compare chap. i. 23.

<sup>3</sup> In behalf of your souls, or lives, that is, the physical life. The saving of souls with St. Paul meant something quite different to what it commonly does in these later days; St. Paul meant deliverance from the power of physical death, for he did not contemplate the possibility of eternal damnation, even in case of those whom he delivered to Satan for the destruction of the flesh, i.e. of the natural life. See I Cor. v. 5.

<sup>&</sup>quot;
I caught you with guile. Or perhaps better and quite literally, I took you with a bait, which of course was precisely what the Apostle did—was he not a fisher of men? But here he seems to be stating the view of the Corinthians, or of some among them, and the following question is his rejoinder. This is followed again by a supposed exclamation from the side of the discontented, who, if they could make out any sort of case against St. Paul, would be too likely to infect others with a like spirit.

\*\*Ravoūργοs, translated desperate knave, means strictly ready to do anything, rarely used in a good sense.

God in Christ; yet it is all, my dear friends, for the purpose of building you up.

- 20. For I fear lest perchance, when I come, I should find you not such as I wish you; and lest I should be found by you such as you wish not. Lest perchance there should be strife, heartburnings, anger, intrigues, whisperings, groundless pretences, I lack of fixed purpose. Lest when I go again to you my God should humble me against you, and I shall cause grief to many who have hasted to sin, and have not repented over the uncleanness and fornication and licentiousness which they wrought.
- XIII. This is now the third time I am going to you; at the mouth of two witnesses and of three shall every utterance be established.<sup>2</sup> I have said before, and now tell you before as when I was with you the second time, and say now in my absence: When I come I will not be sparing towards the repeated offence.
- 3. Since you seek trial of the Christ speaking in me, Who is not weak towards you but mighty in you. For even if He was crucified of weakness still He Lives of Divine strength. For we also are weak in Him, but Live with Him as the result of God's power with us.

<sup>&</sup>lt;sup>1</sup> Groundless pretences. φυσίωσιs, inflation, from φυσίω to blow, puff. Or perhaps from φυσίω, to dispose one naturally to do a thing, connected with φύσιs, growth, nature; in which case there would be an allusion to natural tendencies instead of spiritual life.

<sup>&</sup>lt;sup>2</sup> Apparently hinting that the Corinthians, if in doubt now, would not much longer have any reasonable excuse for doubt; recalling Elijah's question on Mount Carmel: "How long halt ye between two opinions? If the Lord be God follow him; but if Baal then follow him."

<sup>3</sup> Is mighty in you. They questioned, apparently, the power of Christ present in Paul, but he did not question His presence in the Corinthians, as attested by the abounding utterances in tongues; a sign, as he told them, of unbelief among them. See I Cor. xiv. 22.

- 5. Try yourselves if you are in the faith. Make test of yourselves; or have you not self-discernment of Christ Jesus in you, if perchance you are unproved? But I hope you will perceive that we are not unproved, and we pray to God not to make you worthless in aught; not that our standard worth may be made clear, but that you may do what is excellent and we may be as untested; for we have no power against the truth, but on behalf of the truth.
- 9. For we rejoice when we are weak and you are strong; and this is what we pray for, namely, your perfection.<sup>2</sup> For this reason I write thus while absent, in order that, when present, I may not have to use severity,<sup>3</sup> after the power which the Lord gave me, for building up and not for destruction.
- 11. For the rest, brethren, rejoice; get on with your training; call the Lord to your assistance; be of the same mind; have peace in your hearts; and the God of the love and peace shall be with you.
- 12. Greet one another with a holy kiss. All the saints greet you. The Grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

<sup>2</sup> Your perfection. κατάρτισιs, a training of horses. Compare note under 1 Cor. iv. 6.

<sup>&</sup>lt;sup>1</sup> And we may be as untested. St. Paul seems to say, "You seem to be anxious for trial and proof; I have more experience of what such trial means and I desire none." He knew the stress of the furnace better, for when gold and dross are mixed the gold, no less than the dross, passes through the fire.

<sup>3</sup> Use severity. ἀποτόμως χρήσωμαι might almost be translated practice amputation.

<sup>4</sup> Get on with your training. καταρτίζεσθε. Compare previous note on κατάρτισις.

<sup>&</sup>lt;sup>5</sup> The Lord. Not expressed in the Greek; but in English it is not customary to leave the object of a verb unexpressed.

#### APPENDIX.

In these two letters to the Corinthians we get much insight into St. Paul's aims and methods. He is seen like a professional boxer teaching amateurs, putting forth his strength not against the Corinthians but against the enemy in them, whom it was his object to cast out.

The Corinthians seem slow to appreciate this, to be so interested in the lessons they are getting in a new art, as to forget that the art itself was only desirable for use against the enemies of God and man, who being once cast out and got rid of, they might be free to spend their time more profitably and pleasantly; and so are ready to inflict real punishment on their instructor.

This art is so little understood, at least in this connection, that a few words are offered in case the foot notes fail to supply the key sufficiently. Thus when St. Paul writes, I Cor. i., "I say this, that each of you is saying, I am of Paul, and I of Apollos . . . ;" it is not to be concluded that the Corinthians were consciously saying this. Had it been so the Apostle would hardly have besought Apollos to go to them. St. Paul was interpreting their own actions to

the Corinthians themselves, and showing them the secret thoughts of their own hearts.

So in 1 Cor. xi. 20. St. Paul does not accuse the Corinthians of any wilful and deliberate misconduct, they doubtless intended to celebrate the Lord's Supper duly and reverently; he merely points out that they do not carry out that intention very successfully.

And here we see the difference between Apostolic rule and human rule. Men generally care but little about a man's intentions so long as his outward conduct is decent. Apostles on the other hand care little for externals so that the motive is the true one of love to God first and of man as a brother.

It would have been easy to have given these converts an excellent ritual for use on such occasions, but that was not St. Paul's way. What he strove to do was to develope the spiritual life in his converts, so that they might act for themselves. He himself was a man as much as his humblest convert, and prepared to recognise in others the ability to do all that he did and more if they would but exert themselves. To have given them definite rules or forms of worship would have been to run the risk of enslaving them to a system instead of enslaving them to God.

### EZEKIEL XXVIII. 1-19. (LXX).

And there came a word of the Lord to me saying: Also thou son of man, speak to the Ruler of Tyre, Thus saith the Lord: Whereas thy heart was lifted up, and thou saidst, I am God, I have taken up my abode in the dwelling of God, in the heart of the sea! yet thou art a man and not God; and thou didst set thy heart as the heart of God: Art thou wiser than Daniel? Or have not wise men instructed thee by their understanding? Hast thou by thine understanding, or by thy good sense, made thyself strength, and gold and silver in thy treasuries?

5. In thy great understanding and commerce thou didst multiply thy strength. Therefore thus saith the Lord: Since thou hast set thy heart as the heart of God, lo! in requital for this I will bring up against the alien plagues from the nations, and they shall empty out their swords against thee, and against the glory of thine understanding, and they shall

¹ Instructed. παιδεύω, to train, teach, educate a child. Evidently the meaning is, Have you derived no benefit from the training you received?

<sup>&</sup>lt;sup>2</sup> Good sense. properties seems here to have the meaning of thoughtfulness, good sense, practical wisdom, prudence, being the virtue concerned in the government of men and management of affairs.

<sup>3</sup> haiuss, a plague, pestilence; also of persons, a plague, pest; compare Dan, xi. 14. Lxx.

scatter thy beauty into destruction and shall bring thee down, and thou shalt die by death of wounds in the heart of the sea.

- 9. Wilt thou speak and say, I am God, in the presence of those who carry thee off? Nay! but thou art a man and not God. By the host of the uncircumcised shalt thou perish, by hands of aliens; for I uttered it, saith the Lord.
- 11. Also there came a word to me saying: Son of man, take up a dirge against the Ruler of Tyre and say to him, Thus saith the Lord who is Lord indeed: Thou art an impression of My likeness and a crown of glory. In the delight of the paradise of God wast thou born. Every precious stone was bound upon thee, the carnelian, and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx; and with gold didst thou stock thy treasuries and thy coffers in thee.
- 14. From the day wherein thou wast created I placed thee with the Cherub in God's holy mount. Thou<sup>3</sup> wast born amid fiery stones, Thou wast born blameless in Thy days, from the day wherein Thou wast created until the acts of wrong<sup>3</sup> were found in thee.

<sup>&</sup>lt;sup>1</sup> An impression of My likeness, ἀποσφράγισμα = an impression from a seal. The Greek reads simply ἀποσφράγισμα ὁμοιώσεως = an impression of likeness, a coin from the mint, as it were. My has been supplied from the sense of the context. Compare Gen. i. 26, 27, as also the Psalm printed as an introduction to this epistle.

<sup>&</sup>lt;sup>2</sup> Thou wast born. Here and several times after the pronoun is expressed in the Greek, and is therefore emphatic. An attempt has been made to express this by printing it with a capital initial letter.

<sup>&</sup>lt;sup>3</sup> The acts of wrong. τὰ ἀδικήματα, the breaches of law. ἀδίκημα means something done contrary to right, especially a breach of law, and so a deliberate wrong as contrasted with ἀμάρτημα, a failure, and ἀτύχημα, a mis chance.

- 16. From the multitude of thy merchandise thou didst fill thy store-houses with lawlessness, and didst fail, and wert wounded from the mountain of God, and the Cherub led thee out from the midst of the fiery stones.
- 17. Thine heart was lifted up at thine own beauty; thine understanding was destroyed with thy beauty. Through the number of thy failures I hurled thee on to the earth; I gave thee as an example of shame before kings.
- 18. Through the multitude of thy failures and of the injustices of thy traffic, I defiled thy temples; and I will bring forth fire out of thy midst. That shall devour thee, and I will give thee as dust upon thy land before all who look to thee.
- 19. And all thy followers<sup>1</sup> among the nations shall groan over thee. Thy destruction is come to pass and thou shall exist no more forever.

<sup>1</sup> Thy followers. of emorapevol on apparently means those who give thee their attention.

## TO GALATIANS.

# ST. PAUL'S EPISTLE RETRANSLATED.

But Ferusalem which is above is free, which is the mother of us all.—GAL. iv. 26. A.V.

#### TO GALATIANS.

PAUL, apostle, not from men<sup>1</sup> nor through man, but through Jesus Christ and God the Father, who awakened him out of death, AND THOSE WITH ME, ALL BRETHREN, TO THE CHURCHES OF GALATIA. Grace to you and Peace from God the Father and our Lord-Jesus Christ, Who gave Himself for our sins in order that He might deliver us out of the present toilsome age, in accordance with the will of our God and Father, Whose is the glory to the ages whose days are æons. Amen.

- 6. I WONDER THAT YOU ARE SO QUICKLY REMOVED, FROM HIM WHO CALLED YOU IN GRACE OF CHRIST, INTO ANOTHER GOSPEL! which is not another, only there are some who are distracting you, and wanting to turn back? the Good Message of the Christ. But if even we, or an Angel from
- 1 Not from men. An ambassador's authority clearly depends on him who sends him. In the book of Judith (vi. 2) we find Holofernes saying Nebuchadnezzar is God. He will send forth (ἀποστελεῖ) his might. And in St. Paul's time, indeed working under him, there were apostles of Churches; see 2 Cor. viii. 23.

<sup>&</sup>lt;sup>2</sup> To turn back. µeraστρίψαι seems best taken in its simplest sense. St. Paul is fighting the Beast, who ever seeks to turn back the Good Mersage of God's Love, that it may not reach men.

heaven evangelise you differently from the Message we joy-fully proclaimed to you, let him be accursed.

- 9. As we told you beforehand, I say also now again: IF ANY ONE EVANGELISE YOU DIFFERENTLY FROM WHAT YOU RECEIVED FROM US LET HIM BE ACCURSED.
- seeking to please men? If I were still considering the likes and dislikes of men I were not a slave of Christ. For I declare to you, brethren, that the Good Message which was proclaimed with joy by me is not human<sup>2</sup>; for neither did I receive it by human agency, nor was I taught it; but through revelations from Jesus Christ.
- 13. For you heard my behaviour at one time in Judaism, how unmercifully I used to persecute the Church of God and lay it waste; and I was striking forward in Judaism beyond many my contemporaries in my nation, being more overflowingly zealous for the traditions of my fathers.
- 15. But when He who marked me off from my mother's womb, and called me through His favour, saw fit to reveal His Son in me, that I might proclaim the good tidings of Him among the nations, immediately I did not take counsel with<sup>8</sup> flesh and blood, neither did I go off to Jerusalem to those who were apostles before me, but went away into Arabia, and when I came back it was to Damascus.

<sup>1</sup> In other words: Have the Galatians by any chance a new revelation, that they disregard God's own ambassador? And if a new revelation it cannot, if it opposes God's Good Message, emanate from Him.

<sup>&</sup>lt;sup>2</sup> Human. This seems here the best rendering of κατὰ ἄνθρωπον; after, according to, man. He did not preach The Gospel according to St. Matthew, Mark, &c., hut one received personally by himself from the Lord.

<sup>&</sup>lt;sup>2</sup> I did not take counsel with. où mposavediunv may also mean, I did not further burden myself with fiesh and blood.

- 18. Then, three years after, I went up to Jerusalem-to make Peter's acquaintance, and staid with him a fortnight, but saw no other of the apostles, excepting James, the brother of the Lord. In what I am writing to you, lo! God is my witness that I am not deceived.
- 21. Then I went into the regions of Syria and Cilicia; and I was unknown by face to the Churches of Christ in Judæa, only they were hearing how "He who used once to persecute us, now himself proclaims with joy the faith which once he laid waste;" and they glorified God in me.
- II. Then after fourteen years' absence I went up again to Jerusalem with Barnabas, taking Titus also along with me. And I went up in accordance with a divine communication, and laid before them the Gospel which I proclaim among the Gentiles; but in private to the discerning; lest anyhow I might be running, or have been running, to no purpose.
- 3. Yet, neither was Titus, who was with me, though Greek, compelled to be circumcised, notwithstanding certain mock brethren who were brought in with us, who came in beside us with intent to look down upon<sup>5</sup> our freedom which

<sup>1</sup> Peter's. St. Paul uses the Hebrew form—Cephas, but in English Peter is more familiar.

<sup>&</sup>lt;sup>2</sup> οὐ ψεύδομαι = I am not deceived, or I am not deceiving myself. A.v. and R.v. have—I lie not, which would be οὐ ψεύδω.

<sup>3</sup> A divine communication. In the Greek, one word drokdhulis = an unveiling.

<sup>1</sup> To the discerning. δοκέω is often used of persons beholding a dream or vision; εδόκουν δετον . . . . . φίρειν. Methought an eagle was bearing.

<sup>6</sup> Look down upon. κατασκοτήσαι, to reconnoitre, spy out; but apparently with a suggestion of looking down upon, seeing in the earthly sphere. So καταδουλόω, to reduce to slavery seems to mean, to enslave to earthly things. The One Sacrifice for sin had released men for ever from the bondage of the law, and had bought them as slaves to God. But this is what the human

we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no not for an hour, in order that the truth of the Gospel might be kept entire towards you.

6. But from those who thought they were somewhat—what like they once were makes no difference to me; God accepts not a man's person. To me then the discerning added nothing spiritually<sup>1</sup>; but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcision,

heart is very slow to consent to. It imagines it possible to retain its freedom by ignoring the purchase and fulfilling a law. Man will enter into a contract with God to serve Him in certain specified things while retaining their liberty in other respects. Such is the specious way in which man's enemy persuades him to regard the matter, knowing that God will have service altogether or not at all. And so is man deceived and kept in slavery to Satan, the manslayer, who gives him the glorious privilege of throwing away his life, generally dishonourably enough, rather than owe it to his Creator and Heavenly Father, and to the Saviour Who died by the torture and ignominy of a malefactor's death in order to rescue man from his cruel foe, and reconcile him to God and to Life.

<sup>1</sup> Added nothing spiritually. This seems certainly the intention, the word spiritually being implied by the preposition ἀνὰ in the verb προσανέθεντο.

St. Paul has here a very difficult task to perform, and this is doubtless the reason he chose to write with his own hand and not trust an amanuensis. He himself had arrived at a very large conception of the purpose of God. In the early days of his conversion he was strongly influenced by all natural ties and associations to attempt the conversion of his own nation, and it was through long trials and perplexities that he attained to the knowledge of the far-reaching purpose of the Son of Man, and to the perception that if the race was to be benefitted through the Jews, it must be by their losing their exclusiveness and learning to know that to be a man was greater than to be a jew. St. Peter and the others at Jerusalem had not had their sympathies so enlarged in spite of their universal commission (See Matt. xxviii. 19; Mc. xvi. 15; Jno. xx. 23), and many subsequent intimations, notably that recorded in Acts x.

St. Paul, however, was not given to judging others, and had no wish to belittle them or cast doubts on the course they pursued; while, nevertheless, he must, for the sake of his own Gentile converts, teach them that if any man prided himself on his natural descent from Abraham, he needed to learn from the Gentiles, and could only hinder and trouble their faith if they made the least concession to him on account of his natural birth.

as Peter of the circumcision—for He Who inspired Peter with apostleship towards the circumcision wrought in me towards the Gentiles—and when they perceived the grace which was given to me, James, Peter, and John, who regarded themselves as pillars, gave to me and to Barnabas the right hand of fellowship that we might act where the Gentiles are concerned and they towards the circumsion; only they would that we should remember the poor, which very thing I was also forward to do.

- him, because he was obnoxious to blame. For before certain men came from James he used to eat with the Gentiles; but when they came, he made them shorten sail and separated himself from them, fearing those of the circumcision. And the rest of the Jews joined him in his double-dealing, so that Barnabas, too, was carried away into collusion with their dissimulation.
  - 14. But when I saw they were not walking uprightly in

1 Made them shorten sail. This is given as the best translation which suggests itself to give the force of ὑποστέλλω, to make another let down something. ἱστίον ὑπέστειλε, made him lower sail. Evidently the Gentiles who had entertained him were not backward, but Peter made them feel that their hospitality was no longer acceptable.

And separated himself. approximately lawfor, he marked himself off, and thereby denied the equality of Jew and Gentile in the Church of Christ, in fact sought to set up again in the Church the old distinction, which Christ died on the Cross to abolish. See Ephes. ii. Rom. iii., 9-18, &c., &c.

The cause of St. Paul's indignation is clear. All Peter and the others, who thought themselves somewhat, could do was to beg him to remember the poor, as if he had less consideration for them than they; but when it came to consideration for those whom St. Peter counted as poor spiritually compared with the Jews, St. Peter considered not them, but the rich—the rich that is in St. Peter's estimation and their own—and made the Gentiles feel that, whatever he might preach, he did not consider them in comparison with his brother Jews and what they might think,

the sincerity of the Gospel, I said to Peter before them all: If you, being a Jew, live in Gentile fashion, and not as a Jew, why do you constrain the Gentiles to Judaise? We, who are Jews by birth, and not sinners out of the nations, knowing that a man is not justified by works of law, save they be done through trust of Jesus Christ; we, too, trusted in Christ Jesus, that we might be justified as the result of faith, and not from works of law; for no flesh shall be justified as the result of works of law.

- 17. But if, while seeking to be justified in Christ, we ourselves were found sinners, is Christ then a minister of failure? Reckon not so. For if I build again the very things which I destroyed, I demonstrate myself a transgressor. For I myself through law died to law, that I may live to God. I have been crucified with Christ; and it is no longer I that live, but Christ lives in me; and so far as I now live in flesh, I live in faith which proceeds from the Son of God, Who loved me, and gave over Himself on my behalf. I do not make light of God's favour; for if righteousness is through law, then did Christ die uselessly?
- <sup>1</sup> St. Paul seems to say, If we Apostles find it so hard to walk straight, still that is no argument for you to go astray, for our weakness does not infect Christ's strength, and your trust, like ours, is in Him, not in works.
- <sup>2</sup> Died to law that I might live to God; i.e. gave up paying attention to mere written directions to render direct personal service to the law-giver.
- What man is so slow to comprehend is that God wants to know him personally, to establish personal relations with him. He gave the law that Israel might long to know the Law-giver. The practising of circumcision and other things by Jews after conversion was clear proof that they had not learned to know God personally, and did not wish to do so. It was precisely similar to the action of their fathers at Sinai, when they said to Moses, "Speak thou with us and we will hear: but let not God speak with us lest we die."

- III. Oh, senseless Galatians! Who has bewitched you? Seeing that before your very eyes Jesus Christ was proscribed among you as crucified? This only would I learn of you: Did you receive the spirit as the result of works of law, or of trustful hearing?
- 3. Are you so devoid of understanding? Having made a beginning in spirit, are you seeking perfection through the flesh? Have you endured so many things at a venture? If indeed it be at a venture.
- 5. He, then, Who equips you with the spirit, and inspires you with powers. Is it the outcome of works of law, or of the keen hearing of faith?
- 6. So Abraham trusted God, and it was set down to his account as righteousness. You perceive, then, that it is those that are of faith who are sons of Abraham; and the Scripture seeing beforehand that God justifies the nation as

<sup>&</sup>lt;sup>1</sup> Proscribed. Not perhaps a satisfactory rendering of προεγράφη but by derivation much the same word, and used in much the same sense, though with a force here different from its usual force, as the crucifixion alluded to differed from all other executions.

<sup>&</sup>lt;sup>2</sup> At a venture. The Lexicon gives sik adv. of sikalos, without plan or purpose, heedlessly, rashly, at random, at a venture, Lat. temere. It seems doubtful, however, whether sik may not be connected with sikes, like truth; in which case the intention would be: Have you endured so many things in appearance, only, i.e. was your affection for me, and your joy in my message, all make believe.

<sup>&</sup>lt;sup>3</sup> Equips you with. Both A.v. and R.v. seem to miss the intention here. ἐπιχορηγέω seems always a difficult word to render. See previous occasions where the word has been met with and notes upon it. 2 Cor. ix.-10. Eph. iv. 16. In the latter case it appears as here in close connection ἐνεργέω or a derived word. See notes under 1 Cor. xii. 7-11.

<sup>&</sup>lt;sup>1</sup> See notes under Rom. iv. 8.

The Judaising party, and even St. Peter himself, were slow to see that the day of Israel after the flesh was done and gone. If men wished now to follow on and know the Lord it must be through baptism, and the action of the Holy Spirit in the Church. Compare Hosea vi. 3.

the result of faith, proclaimed in anticipation to Abraham the joyful news that all the nations should be blessed in him. So those who rely on faith are blessed with faithful Abraham.

- For it is written, CURSED IS EVERY ONE WHO REMAINS NOT IN ALL THINGS WRITTEN IN THE BOOK OF THE LAW TO DO THEM. And it is evident that in law no one is reckoned just with God, for THE JUST MAN SHALL LIVE OF FAITH; but the law is not a result of faith, but he who has done them, shall live in them.
- 13. Christ brought us out of the curse of the law, having become accursed for our sakes—for it is written, CURSED IS EVERY ONE WHO IS HANGED ON A TREE<sup>4</sup>—in order that Abraham's blessing might reach the Gentiles in Christ Jesus, so that we might receive the message of the Spirit through the faith.
- 15. Brethren, I speak in human fashion, still a man's covenant, once executed, no one disregards it nor adds to its provisions. But the messages were uttered to Abraham and to his seed. It does not to say "and to seeds," as if it were widely distributed, but as on one, AND TO THY SEED, which

<sup>1</sup> Evidently a quotation from memory from Deut. xxvii. 26, which runs thus in Lxx., Έπικατάρατος πας άνθρωπος δε οὐκ ἐμμένει ἐν πασι τοῖε λόγοις τοῦ νόμου τούτου ποιῆσαι αὐτούς· καὶ ἐροῦσι πας ὁ λαός Γένοιτο.

<sup>&</sup>lt;sup>2</sup> Another quotation from LXX., with the omission of only one word. See Habac. ii. 4. δ δè δίκαιος ἐκ πίστεώς μου ζήσεται.

<sup>3</sup> How impossible it is for man to keep the law, even to his own satisfaction, may be gathered from the narrative, Jno. viii. 1-11.

<sup>&</sup>lt;sup>4</sup> Another memory of the Septuagint, but the quotation is by no means verbally accurate; had it been so it would have been even more pointed. See Deut. xxi. 22, 23, especially the words, δτι κεκατηραμένος όπὸ θεοῦ πῶς κρεμάμενος ἐπὶ ξόλου.

is CHRIST.<sup>1</sup> And I say this, that the covenant which was originally executed by God, the law which was given four hundred and thirty years later, does not cancel so as to set aside the Message. For if the inheritance is of law it is no longer of promise; but God bestowed it on Abraham as a matter of favour, by way of promise.<sup>2</sup>

- 19. Why then the law? It was added, because of the transgressions,3 until the seed should come for whom it was intended, and was enacted, through angels, by the hand of a mediator.4 But a mediator presupposes two parties, and God is one.5 Is the law then opposed to the promises of God? Reckon not so, for if a law was given which could generate life, then indeed righteousness had been by law; but the
- ¹ The argument here would be easily impugned if it rested on the obvious intention of the Septuagint, for, in Gen. xvii., although the word for seed is used in the singular, it is associated directly with pronouns in the plural, a very clear instance of what St. Paul himself says elsewhere, that the letter kills, but the spirit gives life. If we are going to make our faith dependent on logic we shall repudiate the Almighty for Satan the manslayer; for the Almighty seeks a service of love, and will never condescend to argue the unwilling into obedience.
  - So, Willy, let me and you be wipers
    Of scores off with all men, especially pipers!
    And whether they pipe us free from rats or from mice,
    If we've promised them aught, let us keep our promise!

Robert Browning.

#### The moral of The Pied Piper of Hamelin.

- 3 Observe that the law did not create the transgressions; these existed before, but were not imputed in the absence of law. Compare Rom. v. 12-14.
  - 4 The mediator was, of course, Moses.
- <sup>5</sup> The argument here is difficult to follow. The point seems to be that the promised seed was Himself God. He came not to destroy but to fulfil, and the law being wholly kept by Jesus of Nazareth, and expiation being made by the all-atoning Sacrifice for all transgressions, the law became obsolete for all who are in Christ Jesus.

Scripture shut up the universe, under failure, in order that the message out of trust of Christ Jesus might be given to those who trust.

23. But before faith came we were kept in guard under law, being shut up together into the faith, which was destined to be unveiled.<sup>2</sup> So the law had charge of our childhood to lead us into Christ, that we might be justified as the result of faith. But now the faith is come we are no longer under the charge of a menial.<sup>3</sup>

<sup>1</sup> The universe. τὰ πάντα, a very wide expression (see note on κόσμος, under 2 Cor. v. 19), which loses none of its force in St. Paul's mouth. To understand the drift of the whole argument we must attain to St. Paul's largeness of view.

And, first, "There is none good but One, that is God." All creature existence must consider His ways, and delight to act in co-operation with Him, otherwise it cannot be happy.

Man was created in the image of God, and consequently with a will of his own, and a natural preference for its exercise. He had to learn, however, that he could only be happy—being a created being—by doing that for which he was created; and God created him for His own delight, with vast capacities for enjoyment, which He delights to satisfy, but with equal capacities for suffering in case he seeks satisfaction elsewhere.

Sin was already existent (see 2 Pet. ii. 4; Jude 6), that is, opposition to God's will; and some of the previously created beings sought to baulk man of his high destiny (and the Almighty of His purpose) through jealousy, and with this end in view promoted misunderstanding between man and his Maker so effectually that man became the slave of the manslayer, who is the god of this world.

So when the promised Seed came the first thing He had to tell the chosen race was this, "Verily, verily, I say to you, Unless a man be born from above he is not able to see the kingship of God."

No exactitude in keeping the law could save him, he must pass through the law to the Lawgiver, and learn to know Him, and His Kingship and Glory, and to do this must be born from above into the realms of spirit. The fleshly life inherited from fallen Adam could not begin to know the kingship, or kingdom, of God.

<sup>&</sup>lt;sup>2</sup> Compare Heb. xi., especially the last two verses.

<sup>3</sup> A menial, \*aubaywyós, the slave who attended a child to school and back, see note under 1 Cor. iv. 15. St. Paul therefore makes Christ the Schoolmaster

- 26. For you are all sons of God through the faith in Christ Jesus; for all of you who were baptised into Christ put on Christ, Jew and Greek, slave and free man, male and female, exist no longer among you, for all you<sup>1</sup> are one in Christ Jesus; and if you<sup>2</sup> are Christ's, then are you Abraham's seed and heirs according to the Message.
- IV. But I say that so long as the heir is an infant he differs in nothing from a slave, though lord of all things, but is under guardians and stewards until the day appointed of the father. So we also, when we were infants, were in slavery under the elements of the world. But when the fulness of the time was come God sent forth His Son, born of a woman, born under law, in order that He might buy out those under law, so that we might receive the sonship from Him.
- (A.v.) or Tutor (R.v.); a good instance both of the difficulties of translation and of the result of an evasion of them. Perhaps nurse would be the nearest English word; but English boys are trained early to self-reliance.
- 1 For all you. The pronoun is expressed, and therefore emphatic, as marking off the baptised from the rest of mankind.
- <sup>2</sup> And if you are Christ's. The pronoun is again expressed, evidently that the matter always depended on their consent. If they chose to deny Christ, He would not hold them back; He will have none but those who love Him and His service.

Then are you Abraham's seed. So long as you hold fast the unity of Christ you are in Him, and therefore of the one promised Seed, which is thus seen to contain many individuals; so that after all St. Paul's argument is not opposed to the language of the Septuagint, though at first sight inconsistent with it. Compare I Cor. xv. 35-38.

3 Under the elements of the world, or perhaps of the physical universe, meaning that purely natural science and that with which it deals is essentially elementary. Light, though perceived by the eye, is a phenomenon of a higher order than gross matter, being transmitted through the ether, which appears to be one of the unseen things from which were made the things we see (Compare Heb. xi. 3). Its phenomena are only now beginning to be understood. Compare Job xxviii. 7-12 and xxxviii. 19-21. (Lxx.)

- 6. And because you are sons God sent forth the Spirit of His Son into our hearts, crying ABBA, FATHER, so thou art no longer a slave, but a son, and if a son, an heir also through God.
- 8. And THEN indeed, through not perceiving God, you were in bondage to those who by nature are not gods; but NOW, having learned to know God, or rather having been recognised by Him, how is it you are turning again to the weak and cringing elements, and seeking to be slaves again in your higher standing?<sup>1</sup>
- 10. You are constantly observing days,<sup>2</sup> and months, and seasons, and years; I am afraid of you, lest somehow I have wearied myself at random<sup>3</sup> in your case. Become as I am,<sup>4</sup> for I also am as you; brethren, I beseech you.

You have done me no wrong; but you know that because of weakness of the flesh I proclaimed the good message to

- 1 ἄνωθεν δουλεύειν seems to imply that they have attained to the higher sphere from which they should command and not serve things material, or even those who by nature are not gods, for they, i.e. the Galatian converts, are sons of God Himself. And as for material things, a man should command his body, and not be a slave to its likes and dislikes, but hit it in the eye if it dares to seek to impose its wishes upon him. Compare I Cor. ix. 27.
- <sup>2</sup> Observing days, &c. If they were in direct personal relations with God they would observe Him, and not days and seasons.
  - 3 At random. Compare what follows in verse 13.
- ' Become as I am. St. Paul appears to mean that he delights in the fixed feasts and seasons of the Church as much as they, but inasmuch as these things are temporal they should be subservient to use, not springs of action.
- Because of weakness of the flesh. Or, perhaps, in the midst of weakness, &c. To find the key we must turn to Acts xvi. 5-10, where we learn that after going through the Phrygian and Galatian country they were prevented, or forbidden to utter The Word in Asia, and shortly afterwards passed into Macedonia, i.e. into Europe, owing to a dream Paul had. We may gather pretty clearly from this that the journey through Galatia and Phrygia was not an active period, although it appears to have resulted in evangelising the Galatians. It is evident that at this period St. Paul was at a loss to know

you at first, and my trial which I had in my flesh, you did not make light of nor loathe, but received me as an Angel of God, as Christ Jesus.

- 15. Who is then your blessing?<sup>2</sup> For I bear you witness that if possible you would have dug out your eyes and given them to me! Have I become like your enemy<sup>8</sup> through speaking the truth to you?
- 17. They provoke you<sup>4</sup> not well, but are seeking to shut you out<sup>5</sup> in order that you may envy them. But it is well to be emulous in a good cause at all times, and not only when I am present with you.

what God would have him to do, and had to avoid the province of Asia in obedience to some unusually plain intimation from the Holy Spirit. It is this doubt and perplexity probably which he alludes to here as weakness of the flesh.

- <sup>1</sup> My trial which I had in my flesh. Some have surmised that St. Paul was suffering from ophthalmia, chiefly from what follows in verse 15. This is not only possible but even probable; but if it was the case the external physical weakness was but a symptom of the inward darkness and trouble, caused, doubtless, by the buffets of the messenger of Satan alluded to in 2 Cor. xii. 7-q. If we would take the hint and seek the real cause of our sicknesses in spiritual regions, we might come to understand how it was that at the age of 120 Moses' eyes were not dimmed, nor his back bowed. Compare 1 Cor. xi. 28-32. Also Prov. iii. 11-26.
- <sup>2</sup> It is not very clear whether this means Whom do you bless? or, Who blesses you; but the intention evidently is Who is it that is dearer, or more honoured among you than I am, or who has brought you a greater blessing? Not, of course, that St. Paul would claim to have blessed them personally, but as the apostle, or emissary, of Christ the source of all blessing to men.
- <sup>3</sup> Have I become like your enemy, &c.; i.e. Do you think it is the act of an enemy to tell you the truth?
- \* Provoke, envy. We are exhorted (Heb. x. 24, A.v.) to consider one another, to provoke to love and to good works; and though the Greek word is not the same the passage, doubtless, serves to explain this passage. See previous note under 1 Cor. xiii. 4 on the word  $(\eta \lambda \delta \omega)$ .

So envy has a sense not necessarily evil when the emotion finds its lawful result in stimulating to good and praiseworthy action. Compare notes under I Cor. vii. 24, xiv. 20, and 2 Cor. vii. 8-11.

<sup>5</sup> Shut you out. Compare Matt. xxiii. 13. Col. ii. 18, 19.

- 19. My darling children, of whom I travail again until Christ be formed in you! And I was wanting to go to you even now, and to change my voice; for I am at my wit's end about you.
  - 21. Tell me, you who are wanting to be subject to law, Do you not hear the law? For it is written that Abraham had two sons, one by the slave girl and one by the free woman; and he by the slave girl was begotten after the flesh, but he by the free woman through the promise. And these things were done allegorically, for these women are two covenants, one from Mount Sinai, giving birth into slavery, which is Agar. For the Agar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, which is our mother.
  - 27. For it is written, Rejoice thou barren one who bearest not. Burst thy bonds and shout thou who travailest not; for the children of the deserted one are many more than those of her who has the husband.<sup>3</sup>
  - 28. But you, brethren, like Isaac, are children of promise; but as then he who was begotten after the flesh persecuted him according to spirit, so is it now. But what

<sup>1</sup> Through the promise, or message. Compare Rom. ix. 9-13, Gen. xviii. 1-15.

<sup>&</sup>lt;sup>2</sup> Compare I Cor. x. 4 and note underneath. Also observe that though St. Paul had insight into mysteries such as no one else seems to have had (see 2 Cor. xii. 7), it is only by manifestation of the truth that he seeks to commend his gospel to men. Compare 2 Cor. iv. 1, 2.

<sup>\*</sup> If this quotation means anything at all in this connection it means that the Gentile races are spiritual sons of the free woman and as superior to Israel after the flesh—if they enter and hold fast the new covenant—as Isaac to Esau. The passage is earnestly commended to those who see in Anglo-Saxons the lost ten tribes of Israel after the flesh.

says the Writing? CAST OUT THE SLAVE GIRL AND HER SON. FOR THE SON OF THE SLAVE-GIRL SHALL NOT INHERIT WITH THE SON OF THE FREE WOMAN. Wherefore, brethren, we are not children of a slave-girl but of the free woman.

- V. Stand in the freedom wherewith Christ freed us, and do not subject yourselves again to a yoke of slavery. See! I, Paul, tell you: IF YOU ARE CIRCUMCISED CHRIST WILL PROFIT YOU NOTHING. And I protest again, to every circumcised man, that he is a debtor to do the whole law. You are separated from Christ and left unemployed by Him; if you are justified in law you are fallen out of The Favour. For WE are looking in spirit for a hope of righteousness as the outcome of faith. For in Christ Jesus neither has circumcision any force nor uncircumcision, but FAITH inspired through LOVE.
- 7. You were running well; who has knocked into you distrust of the sincerity? This influence is not from Him Who called you. A little bit of leaven leavens the whole lump. I have trust in you<sup>8</sup> in the Lord that you will never be otherwise minded; but he who is disturbing your confidence will bear the penalty, 4 whoever he may be. 8

If a man seeks to keep an external law he seeks to establish his own righteousness. The law was given that we might learn to know the Law-giver, Who seeks to bring us into personal relations with Himself.

<sup>2</sup> Inspired. everyounern; See notes under 1 Cor. xii. 4-11.

<sup>&</sup>lt;sup>2</sup> I have trust in you. έγὰ τέποιθα εἰς δμάς. The Ego is emphatic.

<sup>4</sup> Will bear the penalty; or Will exalt the decision, i.e., at his own cost. He is doing the work of the Slanderer, and sowing distrust between the creature and the Creator.

<sup>3</sup> Whoever he may be. This St. Paul leaves the Galatians to find out; he wrestled not against flesh or blood; but the Judaisers were a powerful and

- 11. But as for me, brethren, if I am still preaching circumcision, why am I any longer persecuted? Then the stumbling-block of the cross were left unemployed. It is profitable, and they shall be cut off who are unsettling you.
- 13. For You<sup>4</sup> were called in freedom, brethren; only make not that freedom a starting point for the flesh, but remain in The Love, slaves to each other. For all the law is summed up in one word, namely this: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.<sup>5</sup> But if you take to biting

influential body. See chap. ii. 11-21. They were slow to see that Christ wrought deliverance for us as the Son of Man, not as a Jew; and that baptism into Christ meant deliverance from the bondage of Israel after the flesh into the freedom of new men in Christ., i.e. of redeemed manhood.

- <sup>1</sup> Why am I persecuted? The Jews had great and unusual liberties and privileges under the Roman Empire.
- <sup>2</sup> The stumbling-block of the cross. The Jews at large would, of course, have been delighted to proselytise among the Gentiles to any extent. Compare Matt. xxiii. 15. What they could not stand was to be compelled to confess that they had crucified the Redeemer of mankind, and to preach deliverance through Him and Him alone.
- 3 It is profitable, and they shall be cut off. Neither elegant English, nor in accord, perhaps, with Greek idiom, but apparently what St. Paul wished to convey. The Slanderer's poison is damnable. "Ye that love the Lord HATE evil." Ps. xcvii. 10. A.V.
- <sup>4</sup> For You. The pronoun is expressed, and, therefore, emphatic, especially at the beginning of the sentence. They are free, even to return to bondage as a sow that is washed to her wallowing in the mire. But, presumably, they do not wish to do any such thing, so St. Paul points them out the true way of freedom by slavery to each other. This slavery is, after all, only temporary nntil the enemy is cast out and got rid of, when this conflict of interests between man and man will cease because men will all have One God, the Almighty, their loving Creator and Heavenly Father, Whose resources are boundless, and Who delights in their love.
- Ecompare Matt. xxii. 34-40. Under the law there were two commandments; but the Sacrifice broke down the ring-fence, so that the Apostle of the Risen Lord can do greater works than those his Master Himself could do in the days of his flesh. See Jno. xiv. 11-14. So St. Paul sums all up in one commandment, including the Almighty Himself in the term neighbour.

and devouring one another, see that you be not consumed by each other.

- 16. But I say, WALK SPIRITUALLY, and you will not bring to fulfilment<sup>1</sup> the desire of the flesh. For the flesh sets its heart against the spirit, and the spirit against the flesh, and these two are opposed to each other that you may not do the things you desire<sup>2</sup> to do; but if you are led by the spirit you do not come under law.<sup>3</sup>
- 19. But the works of the flesh are manifest, which are: fornication, uncleansedness, licentiousness, phantom-worship, sorcery, strife, rivalry, passion, intrigues, disputes, self-will, envy, drunkenness, revels, and all things of that sort; of which I tell you beforehand, as also I did before, that those

<sup>1</sup> Bring to fulfilment. τελέω, to bring about, complete, fulfil, accomplish; Lat. perficere. St. Paul does not say we shall be free from temptation, but that the temptation shall not bear fruit into sin.

<sup>&</sup>lt;sup>2</sup> Why do we not recognise this merciful provision of our loving Heavenly Father whereby we can do almost anything in this mortal sphere save what we wish to do; a proof testifying to every man that he is meant for higher things.

<sup>&</sup>lt;sup>3</sup> You do not come under law. Compare Rom. vii. 14-25, and indeed the whole argument preceding. If we come under law we must be condemned. If we are to escape condemnation by the Judge we must condemn ourselves, and claim exemption as having shared the crucifixion of Him Who died for all. See Rom. vi. 5-11.

<sup>&</sup>lt;sup>4</sup> Phantom-worship. For the spiritual man things material are phantoms. The things which are seen are temporal, the things which are not seen are eternal.

<sup>&</sup>lt;sup>5</sup> Intrigues. εριθεία, labour for wages, hireling's work; compare Rom. ii. 8, where the same word occurs; also Jno. x. 11-13, where the word is μισθωτός, from μισθός, wages, pay, hire.

<sup>&</sup>lt;sup>6</sup> Self-will. alpέσεις. From alpέω, a taking, especially of a town; or from alpέσμαι, a choosing, choice; which seems to yield the best meaning here, meaning a choosing of one's own way or opinions without regard to others.

who are doing<sup>1</sup> such things shall not obtain part in the royal dignity of God.

- 22. But the fruit of the Spirit is Love, Joy, Peace, Long-suffering,<sup>2</sup> Uprightness,<sup>3</sup> Aptness for good,<sup>4</sup> Faith, Gentleness, Self-control: against such things as these there is no law; and those who are Jesus Christ's have crucified the flesh with its sorrows and its joys.<sup>5</sup> If we are living spiritually, let us also walk spiritually; let us not be found vain-glorious, challenging each other, envying each other.
- VI. Brethren, even if a man be caught in some bad way,<sup>6</sup> do you who are spiritual set such an one right<sup>7</sup> in a spirit of gentleness, having regard to yourself lest you also be tried.
- 1 Those who are doing. Observe not those who have done, nor those who shall do. The assertion is that these things must be put away with indignation and abborrence before we can attain to the royal dignity of which we are heirs.
- <sup>2</sup> Long-suffering. µanpobuµia seems to include long-suffering with those near us, and wide-reaching sympathy with the distant See notes under I Cor. xiii. 4-7.
- <sup>3</sup> Uprightness. This is only one of the meanings of χρηστότης. See notes under Rom. ii. 4.
  - 4 Aptness for good, dyabustry. See note under Rom. xv. 14.
- <sup>5</sup> Its sorrows and its joys. This seems the best English equivalent of St. Paul's words. πdθημα is anything which befalls one, mostly of misfortune, calamity.
- \* Caught in some bad may, or, taken on the road to some blunder προλημφθη ξυ τινι παραπτώματι. St. Paul seems to say that the spiritual should be able to discern it when a man is on the way to a blunder, before he commits it, and save him from committing it.
- 7 Set him right. Karapriso means to adjust, put in order again, repair, refit; and here, doubtless, as in Liddell and Scott's Lexicon, to restore to a right mind. If a man is on the road to a blunder it is through some defect of perception. Let him see what the blunder is which he is in danger of falling into, and he will avoid it.

- 2. Bear one another's griefs, and so fill up the capacious law of Christ. For if any one deems himself to be anything when he is nothing, he is deceiving his own heart; but let each test his own work, and then he will have his boast for himself alone and not share it with another.
- 5. For each will bear his own burden; but let him who is instructed in the word go shares with him who instructs him in all good things. Be not led astray, God does not permit Himself to be sneered at, for whatever a man sows that shall he also reap.
- 8. For he who sows into his flesh, from the flesh shall harvest destruction, but he who sows into the Spirit, of the Spirit shall harvest lasting life. But when engaged in the good work let us avoid behaving badly, for at the proper season we shall reap if we do not relax our efforts. Let us, therefore, as we have opportunity, work that which is good towards all, but especially towards those of the household of the faith.
  - 11. You see with what bold characters I have written
- <sup>1</sup> Griefs. βdρη weights, i.e. the things which oppress him. Burden is doubtless a good word, but that seems better reserved to translate φορτίον in verse 5 sq.
- The meaning here is evidently that we are nothing intrinsically, and what we are really depends on what we do. If, therefore, we wish to be any thing the only way is to forget ourselves and see what we can do.
- Burden. poprior, meaning that which he is given to carry which should not be burdensome, i.e. oppressive, if we carry it in the Lord's strength; for none can carry anything in his own strength.
- <sup>4</sup> Instructed. δ κατηχούμενος. This word has been retained and survives in the English word catechumen. κατηχέω seems to mean to sound down to.
- S With what bold characters. undiscus ppdupaser must mean with what large letters; and it is hoped that the free use of capitals in some parts of this epistle will be held justified by this remark of the apostle. It is evident that St. Paul penned the whole letter himself, and did not entrust it to an amanuensis. The reason may be easily gethered from its contents.

to you with my own hand. Those who desire a specious outward appearance in flesh, these all are forcing you to be circumcised, only that they may escape the cross of the Christ.<sup>1</sup> For neither do the circumcised themselves keep the law,<sup>2</sup> but they want you to be circumcised in order that they may boast in your flesh.

- 14. But far be it from me to boast, save only in the cross of our Lord Jesus Christ, through Which the world was crucified to me and I to the world; for neither is circumcision anything nor uncircumcision, but new creation. And as many as walk by this rule, Peace be upon them and Mercy, and upon the Israel of God.
- 17. Hereafter let no one bring toil upon me; for I bear the wounds of Jesus in my body. The Grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
- That they may escape the Cross of Christ, i.e. that they may escape the guilt of the crucifixion imprecated on themselves by the Jews when they said HIS BLOOD BE ON US AND ON OUR CHILDREN. So that it would seem that for any one to be circumcised, would be deliberately to claim a share in that act, and practically to deny that Jesus of Nazareth was the Christ.
- <sup>2</sup> They do not keep the law. Here was the trouble, the Judaising party would have men believe that they kept the law and were reconciled to God. St. Paul could not forget the love that for his sake had endured the cross and been made a curse for him. The world had crucified his Lord—well, he preferred in that case to share in the crucifixion and abjure those who had crucified Him. He would rather hang on the cross with Jesus of Nazareth than make peace with the world that crucified Him.

#### APPENDIX.

And I saw the Holy City Jerusalem the New, descending out of Heaven from God, prepared like a Bride adorned for her husband. And I heard a great voice from the Throne, saying: Behold, the Tabernacle of God among men! And He shall sojourn among them, and they shall be his people; and God Himself shall be among them, and be their God, and shall wipe away every tear from their eyes. And Death shall be no more; neither shall grief be any more, nor lamentation, nor drudgery. For the first things are gone.

And He who sits upon the Throne said: BEHOLD I MAKE ALL THINGS NEW. And He says: WRITE, FOR THESE WORDS ARE TRUSTWORTHY AND SURE.

And He said to me: It is come to pass. I am the Alpha and the Omega, the beginning and the end. I will give, to him that is atherst, freely to drink of the spring of the Water of the Life. He who overcomes shall inherit these things, and I will be his God, and he shall be my son.

BUT FOR THE CRAVEN, AND FAITHLESS, AND DISGUSTING, AND MURDERERS, AND ALL LIARS; THEIR LOT IS IN THE LAKE THAT BURNS WITH FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH.—Apoc. xxi. 2-8.

Sheppard and St. John, 30, 32, and 34, St. Bride Street, Ludgate Circus, E.C.

## TO PHILIPPIANS.

## ST. PAUL'S EPISTLE

#### RETRANSLATED.

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.—PHILIP. iv. 15. A.V.

#### TO PHILIPPIANS.

PAUL and TIMOTHY, slaves of Christ Jesus, TO ALL THE SAINTS IN CHRIST JESUS THAT ARE IN PHILIPPI, with Clergy and Deacons. GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND LORD JESUS CHRIST.

- 3. I render joyful thanks to my God over all my memory of you at all times whenever I pray for you all, making petition with joy over the share you took in the Good Message from the first day even to the present time; my faith in this being sure, that He who has begun in you a good work will not let it drop till it is brought to perfection in the Day of Christ Jesus.
- 7. And indeed it is right for me to be thus minded over you all because I have you in my heart (both in these my bonds and in the defence and warranty of the Good Message) as being all sharers with me of The Favour.
  - 8. For God is my witness how greatly I yearn over you

<sup>&</sup>lt;sup>1</sup> St. Paul seems to hint—see verse 8—that his anxieties would be quite insupportable otherwise. As an ambassador he fulfilled his commission a circumstances permitted, committing the issue to Him Who commissioned Him.

<sup>&</sup>lt;sup>3</sup> Observe that St. Paul while making apparent reference to his captive condition has another meaning for his sympathetic correspondents.

all in the affections<sup>1</sup> of Christ Jesus. And this is my prayer, that your love may overflow more and more in insight and all perception, so that you may try the difficult points,<sup>2</sup> that you may be single-hearted and arrive without stumbling at the Day of Christ, being filled with the fruit of righteousness, which through Jesus Christ results in glory and praise of God.

vhich have come upon me have resulted in the greater furtherance of the Joyful Proclamation, so that my bonds are clearly seen to be in Christ in the whole Prætorium<sup>3</sup> and to all the rest; and the brethren in the Lord are the more<sup>4</sup> confident in my bonds to speak the word boldly and fearlessly. Some, indeed, proclaim the Christ because of envy and strife, but some also because they delight to do it; some of love, knowing that I am in prison for the defence of the Gospel, and others, acting in a hireling spirit, proclaim

<sup>&</sup>lt;sup>1</sup> Affections. This passage is obviously a difficult one. σπλάγχνα, rendered bowels in A.v. in this passage, is translated tender mercy in Lc. i. 78, A.v., a rendering which the R.v. adopts here also. It really means not the bowels, but the heart, lungs, liver, &c.; and so the seat of the feelings and affections, precisely as we use heart in the same sense. So Cleopatra says: "I would I had thy inches; thou shouldst know there were a heart in Egypt."—"Antony and Cleopatra," Act 1, sc. 3; and again in the same scene, "Tis sweating labour to bear such idleness so near the heart as Cleopatra this."

<sup>&</sup>lt;sup>2</sup> Difficult points. Compare Rom. ii. 18, where the same expression occurs. See also 1 Cor. x. 9, and foot-note.

<sup>3</sup> Pratorium; translated Palace in A.v. with marginal reading Casar's court. In R.v. Pratorian guard. Compare chap. iv. 22, sq.

The more confident. The Greek is rather, are confident in greater numbers. Seeing St. Paul regarded as a Roman citizen, persecuted by the intolerant Jews, and knowing that God's Message only needed to be known aright to commend itself to all, they took advantage of St. Paul's notorious case to make it known.

Christ without reverence, thinking to awake affliction in my bonds.<sup>1</sup>

- 18. For what is it, except that by all means Christ is proclaimed among men<sup>2</sup>? And in this I rejoice. Ay! and I shall rejoice; for I know that this shall issue for me in deliverance, through your supplication and the bountiful outpouring of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing shall I be put to shame<sup>3</sup>; but in all boldness of speech, as at all times, so also now, shall Christ be magnified in my body, whether through life or through death.<sup>4</sup>
- 21. For to me to live is Christ,<sup>5</sup> and to die gain. And if to live in flesh, this means for me fruitful toil, and what I shall choose I do not tell you<sup>6</sup>; for I am in a strait between the two, dearly longing to weigh anchor<sup>7</sup> and be with Christ—
- <sup>1</sup> Awake affliction in my bonds. St. Paul, by appealing to Cæsar, had been escorted to Rome by the Roman authorities, and attracted considerable notice, and doubtless turned all this to good account as all-subservient to his purpose, and so appeared to some to be rather pleased than otherwise with his fetters; so they strove to make them irksome.
  - <sup>2</sup> Is proclaimed among men. Apparently the intention of ΚΑΤαγγέλλεται.
  - 3 Compare Rom. i. 13-17 and xv. 17-29.
- 4 Or through death. Observe that St. Paul did not necessarily refer to physical death when using the word. See 1 Cor. xv. 31 and 2 Cor. i. 8-11.
- <sup>6</sup> To live is Christ, i.e., to share His Life in Spirit, with all its joys and sorrows, and to share His death in the flesh. It is not to be concluded that St. Paul meant that physical death is gain; such an interpretation of his words would be in direct opposition to all his teaching. He says, with the strongest asseverations—I Cor. xv. 31—that he dies daily, and this doubtless is what he counts gain. Compare Gal. vi. 14.
- 6 I do not tell you. ob yrupl[w. Not I do not know, as in A.v. and R.v., but I do not make known.
- 7 Weigh anchor. ἀναλῦσαι. When used intransitively, as here, ἀναλῦσ means to loose for departure, weigh anchor. So ἀνάγειν ναῦν means to put out to sea, not to haul up on the beach. If St. Paul was to depart and be with Christ, he must leave the earth as his Master did, not go down into the grave.

for that is far more preferable—but to stay on is more powerful because of you<sup>1</sup>; and this I am confidently assured of, that I shall remain and stand fast with and beside you all to your progress and joy in the faith, in order that your boast may overflow in Christ Jesus in me through my arrival again among you.

27. Only in all your relations conduct yourselves<sup>2</sup> worthily of the Joyful Message of the Christ that, whether I come and see you, or remain absent and hear about you, it may be that you are standing in one spirit and striving with one soul in the faith of the Joyful Message; and be not alarmed<sup>3</sup> in anything by those who are opposed to us, whose attitude is clear warning of destruction threatening them, but of deliverance for you<sup>4</sup> and that from God; because you

<sup>&</sup>lt;sup>1</sup> More powerful because of you. ἀναγκαιστέρον. This word has many suggestions. His presence and action among them was doubtless more powerful in stirring them to action so that they might attain the same goal; but ἀναγκαιότης was generally used of blood-relationship, and St. Paul seems to mean that he was detained among them by the tie of earthly kinship, which was for the present more powerful than the attraction upwards.

<sup>&</sup>lt;sup>2</sup> In all your relations conduct yourselves, πολιτεύεσθε. πολιτεύω, to be a citisen, free man, live in a free state. The best modern example of what is meant is perhaps supplied by the position of Englishmen in India, where their free birth and Christian calling should never be forgotten, while yet they should never be paraded as conferring superiority over their fellow subjects of a darker complexion.

<sup>&</sup>lt;sup>3</sup> Be not alarmed. wripopas, properly of horses to shy, start. The enemy is an adept at the game of bounce, and always ready with some plausible reason for not doing what God wants us to do.

<sup>4</sup> Whose attitude . . . from God. This sentence is very difficult to render satisfactorily. It is impossible to adhere to the elliptical Greek construction. An example perhaps of what is meant is afforded us by St. Peter's conduct at Antioch as related by St. Paul himself, Gal. ii. 11-21, in which case St. Peter's conduct, when some came from Jerusalem, is not inaptly represented by the purposeless start of a shying horse, and may furnish us with some hint of how it was that Christ in some sense died in vain, as far

have been granted the privilege of being on Christ's side; not only to trust in Him, but also to suffer in His behalf, seeing that you have the same contest which you see in me, and now hear of in my case.<sup>1</sup>

- II. If, therefore, there is any comfort in Christ, if any power<sup>2</sup> of love, if any community of spirit, if any affection<sup>3</sup> and compassion; fill up my joy so as to be like-minded with me, having the same love, united in soul, having one mind.
- 3. Let nothing be done in hireling fashion, nor of vainglory, but lead one another on in humility of heart, rising above yourselves; let each have regard, not to his own interests, but each also to those of others.<sup>4</sup>
- 5. LET THIS MIND BE IN YOU which was also in Christ Jesus, Who being originally in the form of God, counted not as a prize that his equality with God, but emptied Himself,

as he was concerned, for his reconciliation could not be effected without his own crucifixion, as tradition states, and as foreshadowed to him by the Sea of Tiberias. See Jno. xxi. 15-19. Compare Jno. xxi. 18 with Matt. xiv. 22-33. The point seems somewhat missed in both A.v. and R.v. After three appeals to him the Lord says, "Verily, verily, I say to thee, when thou wert younger, thou girdedst thyself and walkedst whither thou wouldest." Then they worshipped Him and said, "Truly you are a Son of God." Matt. xiv. 33.

- 1 And now hear of in my case. Outwardly an allusion to his imprisonment doubtless, but with a second and more important reference to the straits referred to in verse 23, ante.
- <sup>2</sup> Power. παραμύθιον, an address, exhortation; also consolation, relief, assuagement. Also παραμύθια πλησμονήs, stimulants of a jaded appetite. Hence the general intention seems to be of the persuasive power of love to console under affliction, and stimulate to renewed action.
  - 3 Affection. σπλάγχνα. See note under chap. i. 8, ante.
- <sup>4</sup> The language is very wide and general here. Our interests are so bound up and interlaced that we need to consider our own interests as they affect others, in order to show true consideration for them.

and took the form of a slave<sup>1</sup>, being born in the likeness of men; and being found in fashion as a man, humbled himself, and was found submissive even to death, death on the Cross.<sup>2</sup>

- 9. Wherefore also God exalted Him exceedingly, and accorded Him a name which is beyond every name, that in the Name of JESUS every knee should bend, of things in heaven, and on earth, and beneath the earth; and every tongue shall make full confession that JESUS IS LORD, to the glory of God the Father.
- 12. So, my beloved, as at all times you give heed, not as while I am present only, but now far more in my absence, work out your own deliverance with fear and trembling; for it is God Who inspires in you both to purpose and to execute in behalf of the true perception.
  - 14. Do all things without mutterings and calculations,
- <sup>1</sup> Of a slave. For fallen man is a slave, sold under sin into the bondage of the god of this world, i.e. Satan the manslayer. This seems to be the intention, which is only obscured by mistranslating servant. It was the god of this world that crucified the Lord of Glory; and if we love the Lord we must not give place for an hour to the manslayer.
- <sup>2</sup> The Cross. It would seem almost preferable to translate σταυρός here by GALLOWS, its modern equivalent, except that modern hanging is a far more merciful method of execution than crucifixion, from which, too, Roman citizens were then exempt.
- <sup>8</sup> But now far more in my absence, because they had not the benefit of his guidance, and so needed the more to have recourse to the fountain head. Men believe and are baptised, they do well; but if they rest there, they show plainly that they have no conception of God's intention in baptising them.
- <sup>4</sup> Work out your own deliverance. Compare Rom. ii. 2-11 and 1 Cor. ix. 24-27. Bondage to the god of this world is not to be got rid of without an effort, as John Bunyan well knew. But the first step is to cross the stream of death, not physically, of course, but in baptism, after which, if any die physically, it is clear evidence of defeat in the attempt, for the time at least.
- <sup>5</sup> Compare Lc. xiv. 25-35. God has counted the cost, and knows how to prevail. What we have to do is to fight not in our own strength, but in His.

that you may be found blameless, guileless; children of God, blameless in the midst of a crooked and distorted race; among whom you are seen as stars in the physical universe, holding fast the word of life that I may have whereof to boast, and that you may arrive into the Day of Christ; for I was not running after a will o' the wisp, nor labouring to no purpose; but even if I am poured out like a drink offering over the sacrifice and ministry of your faith, I rejoice, and share the joy of you all. In like manner do you also rejoice, and share my joy.

- speedily in order that I, too, may be cheered by learning how you fare; for I have no one of equal soul who will care truly for your welfare, for they are all seeking their own and not the things of Christ Jesus; but you see how he has been tested, and how he has enslaved himself to the Gospel with me as a son under his father. Him, therefore, I hope to send to you as soon as ever I see clearly how my own affairs are going to turn out; and I trust in the Lord that I, myself, also shall come speedily.
- 25. Dut I considered it imperative to send to you Epaphroditus, my brother and fellow-workman and companion in arms, and your emissary and minister to my need;

<sup>1</sup> I was not running after a will o' the wisp. Or, more literally, I was not running into a void. Spiritual regions are doubtless mere void to the natural man, but that only shows his lack of perception.

Nor labouring to no purpose. The same construction is again used—I laboured not into empty nothing. Outwardly, it was very difficult to find out what Paul was labouring for, or what his enemies were labouring for. Why, for instance, did he go up to Jerusalem in the conviction that bonds and afflictions awaited him there? (Acts xx. 23). And why were the Jews so anxious to kill him? (Acts xxi. 17—xxvii. 31.)

for he was yearning towards you all and in great distress because you had heard that he was sick.

- 27. For, indeed, he was sick, and even at death's door, but God had pity on him; and not on him alone, but also on me, that I might not have grief upon grief: so I sent him the more gladly, that you might rejoice again at sight of him, and that I, too, might have less grief.
- 29. Receive him, therefore, in the Lord with all joy, and hold such in honour, for because of the work he drew near even to death in his courageous endeavour to fill up<sup>1</sup> that wherein you were lacking in your ministry to me.
- III. For the rest, my brethren, Rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is safe. See the dogs; see the bad workmen; see the concision. For we are the circumcision who serve God in spirit, and boast in Christ Jesus, and have no confidence in flesh.
- 4. And indeed I have confidence in flesh; if any one else deems he has confidence in flesh, I more.<sup>3</sup> Circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, as regards the law a Pharisee, as

<sup>&</sup>lt;sup>1</sup> Some think the meaning is that Epaphroditus was carrying money for Paul's temporal needs, and some delay having occurred in raising the necessary funds, Epaphroditus had injured his health in the endeavour to make up for lost time. Something of the sort had probably occurred. (See 2 Cor. xi. 7-10; Philipp. iv. 10-17.)

<sup>&</sup>lt;sup>2</sup> See the dogs, &c. i.e. Do not be blind to these things. They have not power to harm those who recognise them in their true colours. Compare Ps. xcvii. 10, A.v.

<sup>&</sup>lt;sup>3</sup> The argument here is evidently introduced to guard against the machinations of the Judaisers whose teaching was so insidious and dangerous. St. Paul therefore points out that he of all men had ground for confidence, if confidence or profit could accrue from privileges of birth and scrupulous compliance with the demands of the law.

regards zeal persecuting the Church, as regards the righteousness of the law blameless; but whatever was gain to me, that I counted loss because of the Christ. Aye! and, indeed, I consider all things to be loss because of the surpassing claims of the friendship of Christ Jesus my Lord; for whose sake I was fined of everything, and hold all as refuse that Christ may be my gain, and that I may be found in Him not having my own righteousness, which I had under the law, but that through trust of Christ, the righteousness which God gives on faith, from the knowledge of Him and the power of His resurrection, and the fellowship of His sufferings; being changed into the form of His death, if by any means I may attain to the resurrection out of it and leave dead things.1 Not that I have received as yet or have been perfected as yet, but'I am striving2 if I may also seize8 Him on Whom I have been seized by Christ.

Observe that St. Paul is uttering no empty boast in these things. It is impossible to conceive that such a vision as that he beheld on the road to Damascus should have been vouchsafed to him, except in response to the most single-hearted desire to do God's will, or that it would have produced the effect it did produce upon him if he had been otherwise than honest in his single-hearted devotion to God's service. Compare Rom. ii. 17-20, and, indeed, the whole epistle. It was not lack of will in his case, but deficient perception, which made him go wrong; see 2 Cor. iii.

Even in a faulty translation this passage has been of inestimable value, as leaving no room for honest doubt that the resurrection for which St. Paul strove was not the general resurrection; but the idea that what he meant was the first resurrection of Apoc. xx. 4-6, falls short of the true intention of the writer. Those who shall have part in that resurrection will, indeed, live and reign with the Christ. But THE CHRIST would appear to include two companies, see Apoc. xiv. 1-5 and xv. 1-4, with whom these are evidently NOT identified. These appear rather to be the Harvest of the earth; see Apoc. xv. 13-16.

<sup>&</sup>quot; I am striving. διώκω, strictly to make run, set in quick motion. See note under Rom. xiv. 19.

<sup>&</sup>lt;sup>3</sup> Seise. καταλαμβάνω also means to hold down, to overtake. Compare 2 Cor. ii. 14, where St. Paul speaks of himself as dragged along at the wheels of Christ's triumphal car. Also 1 Cor. ix. 22-23, and context.

- 13. Brethren, I<sup>1</sup> do not reckon that I have achieved, but one thing; what is behind I forget, and stretching forward to the things in front, like a gaze-hound<sup>2</sup> I hunt after the prize of the calling from above of God in Christ Jesus. Let us all then who are adult be thus minded; and if in anything you are otherwise minded, this, too, shall God reveal to you; only seeing we have pressed forward to this point let us keep our place there in rank.<sup>3</sup> Be imitators of Christ<sup>4</sup> as I am, brethren, and watch those who walk according to our example.
- 18. For many walk of whom I often said to you, and now say even with tears, that they are enemies of the Cross of the Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, whose thoughts are on earthly things. For OUR government is coming into being in heavenly regions, and from it we are expecting a

<sup>1</sup> I do not. The ego is expressed and the more emphatic because at the opening of the sentence. Evidently St. Paul is trying to stir up his correspondents to individual exertion, by which alone could they achieve for themselves.

<sup>&</sup>lt;sup>2</sup> Like a gase-hound. κατὰ σκοπὸν διώκω, I am hunting by sight. Faith, we are told, comes by hearing, Rom. x. 17 A.V. But having faith if any see not let him cry like blind Bartimæus. Ιησοῦς ἐλέησον μοῦ! Κύριε ἐλέησον μοῦ. Χριστὲ ἐλέησον μοῦ.

<sup>&</sup>lt;sup>3</sup> In rank. Observe that if they were in rank with St. Paul they were looking to depart and be with Christ. See chap. i. 21-26, and notes.

<sup>&</sup>lt;sup>4</sup> Of Christ. Not expressed except in the ΣΥΜμιμηταί, but clearly implied therein. Paul preached not himself, but Christ Jesus, Lord. 2 Cor. iv. 5.

<sup>&</sup>lt;sup>5</sup> From it, i.e. from the government just before mentioned, not from the heavenly regions, grammatically speaking. πολίτευμα, the business of government, an act of administration; also collectively, as in this instance, τὸ ἐμὸν πολίτευμα, my administration, my government, much as the Prime Minister of England might use the expression. But observe that in that case he is addressing the other members of the calinet, not the body of the constituents. The Philippians are not the citisens, but the Government.

Deliverer also, Lord Jesus Christ; Who will change the form of the body of our humiliation to be of like form with the body of His Glory, according to the energy of His power also to subordinate the Universe to Himself. (IV.) So, my brethren, beloved and greatly desired, my joy and my crown, stand thus in the Lord, my beloved.

- 2. I exhort Euodia and I exhort<sup>3</sup> Syntyché to be of one mind in the Lord. Aye! And I beg thee also, true yoke-fellow,<sup>3</sup> take part with them, for they have striven with me in the Gospel, and so has Clement also and the rest of my fellow-workmen, whose names are in a Book of Life.
- 4. Rejoice in the Lord at all times. Again I say Rejoice. Let your gentleness\* be perceived by all men, the Lord is near.<sup>5</sup>
- 6. Have no anxieties, but in everything by the worships and the supplication, with joyful thanks, make known your
- <sup>1</sup> Energy. See notes on inspirations under 1 Cor. xii. 4-11; also note under 2 Thess. ii. 9, where evépyeta has been translated by its English derivative energy.
- <sup>2</sup> I exhort. παρακαλέω. Difficult to render well in English. See note under Rom. xii. 1.
- 3 True yoke-fellow. Not apparently any specific individual but anyone who felt real kinship (implied in the word yvhows) with St. Psul in his life and labour.
- <sup>4</sup> Gentleness. Inwishs, fitting, meet, suitable; of persons fit, capable, especially in a moral sense, fair, kind, good, gentle; contrasted with μοχθηρός bad, knavish, rascally, Arist. Poet. 13, 2.
- <sup>5</sup> The Lord is near. People think because the Lord did not come as St. Paul evidently expected, that therefore he was mistaken. But the Lord would not come to an unwilling people. He was near them all the time, but they would not go forward as they should have done. Compare Numb. xiv. xv.
- <sup>6</sup> The worship. προσευχή evidently here means worship and The worship would mean the united effort of public worship, duly ordered and adapted to the daily circumstances and the special requests to be made known.

requests to God;<sup>1</sup> and the Peace of God which passes all perception shall guard your hearts and your thoughts<sup>2</sup> in Christ Iesus.

- 8. For the rest, brethren, whatever is true, whatever is revered, whatever is genuine, whatever is holy, whatever is lovely, whatever is of good report; if there be any virtue, and if there be any praise, think<sup>3</sup> of these things. Also the things you learned, and took over, and heard, and see in me; do these things, and the God of the Peace will be with you.
  - 10. And I rejoiced in the Lord greatly because now a
- 1 Make known your requests to God. God is not unfaithful, but ever delights to give their requests to His people when they are so preferred that He can bestow them gracefully on a grateful people. But he will not give what is not really desired, nor things which cannot benefit the recipients. What we have to do is to find out what He desires to give, and seek that, in full assurance that what He desires to bestow is what can really profit us.

Again if we seek only individual aims our blessing will be small, because we cannot be really blessed independently of others and separate from them. To get a hounteous blessing God's people must be of one mind with each other and with God as to what it is they desire and need.

- <sup>2</sup> Shall guard your hearts and your thoughts. Herein lies our individual safety. Let us only be personally ready and right-minded, and God will not allow us to be losers through the backwardness of others. But we must be always ready to go forward when He opens the way.
- <sup>3</sup> Think of these things. Aoyisomais used strictly of numerical computation, to compute, reckon, calculate. People are very averse to the effort of thinking or calculating, and are moreover easily led astray by the god of this world when they attempt it, because God is not in all their thoughts. Compare Ps. x. 4. A.v. Also the following remarks on Absolute Space by Professor James Clerk-Maxwell.
- "Absolute space is conceived as remaining always similar to itself and immovable. The arrangements of the parts of space can no more be altered than the order of the portions of time. To conceive them to move from their places is to conceive a place to move away from itself.
- "But as there is nothing to distinguish one portion of time from another except the different events which occur in them, so there is nothing to distinguish one part of space from another except its relation to material bodies.

"We cannot describe the time of an event except by reference to some other

short time back you took a fresh start<sup>1</sup> in thought on my behalf; wherein you were wise though somewhat late.<sup>2</sup> Not that I am speaking of my own lack, for I have learned to be independent of others whatever my circumstances. I know how to be humiliated, and I know how to overflow; in everything and in all things I have been initiated, both to feast and to hunger, both to overflow and to come short. In all directions I am strong in Him Who inspires me with strength.

14. Still you did well in making yourselves sharers in

event, or the place of a body except by reference to some other body. All our knowledge, both of time and place, is essentially relative.

"When a man has acquired the habit of putting words together, without troubling himself to form the thoughts which ought to correspond to them, it is easy for him to frame an antithesis between this relative knowledge and a so-called absolute knowledge, and to point out our ignorance of the absolute position of a point as an instance of the limitation of our faculties.

"Anyone, however, who will try to imagine the state of a mind conscious of knowing the absolute position of a point will ever after be content with our relative knowledge."

So students of Natural Philosophy often go astray through absolute forgetfulness that the *Nature* which they see around, whether without or within them, is a Fallen nature, and there is no refuge from the Fall and its consequences save only in God.

Perhaps herein lies the true application of Prov. vi. 6.

- ¹ You took a fresh start. ἀναθάλλω, to shoot up again, revive, sprout. Evidently the Philippians had fallen into the ever-present snare of standing still through expecting fresh direction from St. Paul, having failed to perceive that any progress must be the result of their own exertions.
- <sup>2</sup> Though somewhat late. Evidently St. Paul is stirring them up to fresh efforts in the battle with the world, the flesh, and the Devil. He reproaches them with s'ackness in the battle, which was their own loss, rather than with the delay in supplying his own temporal needs, for the supply of which indeed he looked not to men but to God, and accepted the money they sent by Epiphroditus as a token of their recognition of him as God's ambassador, and a sign of renewed activity.

the fall I got, and you Philippians know too that at first start of the Joyful Message, when I went forth from Macedonia, no church had dealings with me in the matter of giving and receiving save only you; for in Thessalonica too you sent to me not once but twice to supply my need.

17. Not that I seek the gift, but I seek the spirituals fruit that overflows into utterance from you. But I have all things in full and overflow; I have been filled in receiving from Epaphroditus the things you sent, a perfume of sweet smell, an offering acceptable and well-pleasing to God. And my God will fill all your need according to His wealth in glory in Christ Jesus; and to our God and Father be the glory to the ages whose days are zeons. Amen.

### 21. Greet every saint in Christ Jesus. The brethren

<sup>1</sup> In the fall I got. Compare Rom. xv. 17-33 with Acts xx. 6-xxviii. 30. This letter is assigned by common consent to the period referred to in the two last verses. θλίψις meant in wrestling a fall. See note under Eph. vi. 12. To imagine St. Paul praising them for sending him money save as the outcome and evidence of their own spiritual activity, would be to suppose that he was wrestling against blood and flesh. He knew how to decline it when its acceptance was liable to be misunderstood. See 2 Cor. xi. 7-16.

<sup>2</sup> At first start. ἐν αρχῆ τοῦ εὐαγγελίου, apparently a recognition by St. Paul that his real mission was to the European races of South Europe, Greece, Italy, and Spain. See Acts xvi. 6-10 and Gal. iv. 10-16 with notes. Also Rom. i. 13-17, ii. 11, xv. 14-33, and notes; noting too that though he proclaims himself debtor to Greeks and barbarians, he does not hold himself debtor to his own nation, see Rom. ix. x. xi. and it seems possible that in going to Jerusalem on this occasion he was rather obeying his own feeling than the motions of the Holy Spirit, and so he got the fall referred to in the last note. Compare Acts xx. 22, 23.

3 Spiritual. In both cases the verb is ἐπίζητῶ, the preposition serving to locate the seeking in spiritual regions. The difficulty is always to find some way in which to make a joyful return to God for all His blessings. The more He gives the greater is our debt, and sometimes the greater the difficulty of testifying our gratitude, which yet we must manage to do if the interchange is to proceed.

with me greet you. All the saints greet you, especially those of Cæsar's household,<sup>1</sup> The favour of Lord Jesus Christ be with your spirit.

<sup>1</sup> Casar's household. Evidently the Prætorium from which, or its vicinity, this letter was written. See chap. i. 13 ante. It must be remembered that St. Paul made his appearance in Rome as a Roman citizen who had been rescued from the fanatical mob at Jerusalem. The crucifixion of Jesus of Nazareth had been reported by Pilate to Rome in due course, and in early days his official report used to be referred to—some such reference is still extant—as proof of the facts of the case.

Indeed "These things were not done in a corner," see Acts xxvi. 26 A.v., and the case of Jesus of Nazareth and his followers, among whom Saul of Tarsus was especially conspicuous, was a subject of very widespread interest, as is shown by Agrippa, who summed up St. Paul's address quite correctly when he said, "In short you are persuading me to turn Christian." Acts xxvi. 28.

#### APPENDIX.

# FOR THE END. CONCERNING THE SECRETS OF THE SON. A PSALM TO DAVID.

I will make full confession to Thee, Lord, with my whole heart. I will set forth in detail all Thy wondrous excellence. I will make merry and exult in Thee; I will play on the harp to Thy Name, O Most High, when my enemy has been turned and put to flight.

They shall be weak and shall perish from Thy presence, for Thou didst make my discernment and my uprightness, Thou didst sit on a throne, Who discernest righteousness.<sup>1</sup>

Thou didst lay the penalty on nations, and the impious man perished. Thou didst wipe out their name for the age, and to the age of the age.<sup>2</sup>

<sup>&</sup>lt;sup>1</sup> God sits on a throne for those who love Him, and His judgment. He justifies those who trust in Him. But those who love Him not He leaves to the god of this world, who is Satan the manslayer, the slanderer who ever seeks to cast man in his suit and prevent him from taking the place God intended for him.

<sup>&</sup>lt;sup>2</sup> For the age, and to the age of the age. An obscute expression not rendered clearer by translating for ever and ever. NEVER is a long day, and however limitless this expression may be for human capacities it is conceivable that the age, and even the age of the age may have an end. We only darken

The swords of the wicked failed to the end, and thou didst destroy cities, the record of them was destroyed with their echo; and the Lord remains to the age, He has prepared His throne in discernment; and He will judge the inhabited world in righteousness. He will judge peoples in uprightness. And the Lord became a refuge for the poverty-stricken, a timely help in affliction. And let them hope in Thee who learn Thy Name, for Thou didst not desert those who made real search for Thee, O Lord.

Play on the harp to the Lord, Who takes up his abode in Sion. Proclaim among the nations His practices. For He sought out the blood His own and remembered it, He forgot not the supplications of the needy.

Have pity on me O Lord. Behold how I am abased of my enemies, Thou who raisest me out of the gates of Death, that I may tell forth all Thy praises in the gates of Zion, the Daughter.

I will exult over Thy deliverance. The nations were

things by presuming to speak of eternal punishment in the modern sense of NEVER ending. Indeed such an idea is simply Manichæan, and it is a safe assertion to say that while God often speaks of things as indefinitely prolonged, He does not set bounds to His own power by leading us to suppose that anything save Himself and His love shall be NEVER ending.

- 1 With their echo. μετ' ήχου=with sound, with echo. It is not obvious whether it means that their destruction shall be accompanied by noise, or that they shall perish so utterly that no echo of them shall remain, or that their records shall be as passing as a sound and die out like an echo.
- <sup>2</sup> The olsouplens, the inhabited world, which, however, often appears to stand as a figure for the whole intelligent universe.
- Judge. κρίνω means to pick out; also to decide a contest; also to question. So the intention may be He will question the peoples with directness, εὐθύτης meaning straightness, implying that there will be no room for misunderstanding or subterfuge.
  - <sup>4</sup> Those who made real search. This seems to be the force of 'ΕΚ(ητέω.

<sup>&</sup>lt;sup>5</sup> Takes up his abode in. κατοικίω, to settle in, colonise.

ensnared in the destruction which they made; in that snare which they hid was their foot taken. A lord is discerned in the judgments which he makes; in the works of his own hands was the sinner taken. (Musical interlude.)

Let the sinners be turned off into hell,<sup>2</sup> all the nations who lose thought of God; for the needy shall not be forgotten for ever, the patience of the needy shall not be destroyed for ever.

Arise, O Lord. Let not man have the upper hand. Let nations be distinguished before Thee.<sup>3</sup> Establish a Lawgiver over them. Let nations see that men exist.<sup>4</sup> (Instrumental music.)

Why, Lord, hast Thou left us; and why dost stand aloof? Thou overlookest Thine opportunities in our affliction. In the overweening exultation of the impious man the needy is shrivelled as in a fire.

They are being taken<sup>6</sup> in the counsels of their own

<sup>&</sup>lt;sup>1</sup> Musical interlude. This seems to be the intention of φδη διαψάλματος. ψάλλω evidently means playing on a stringed instrument. φδη = a song, luy, ode, but as qualified by the following word can hardly mean anything for the voice.

<sup>&</sup>lt;sup>2</sup> Into hell. The Scriptural meaning of hell is almost always Hades, i.e. the place of the departed.

Let nations be distinguished before Thee. Apparently a plea for the recognition of nations in their corporate capacity, instead of mere individual dealing with men.

<sup>&</sup>lt;sup>4</sup> Let nations see that men exist. The faithful have been hidden from men in past ages, and although men profess to believe that one here and one there have broken the tyranny of the man-slayer by trust in the Almighty, yet they can hardly be said to have a living belief in such a possibility, being deluded by the god of this world into the idea that this is something exceptional and phenomenal instead of—as is truly the case—the intention of the Almighty and the true destiny of man.

They are being taken . . . This seems to be the response of the Lord to His hidden ones.

devising; for the sinner is being flattered<sup>1</sup> in the delights of his soul, and the worker of injustice is being fooled to the top of his bent.<sup>9</sup>

The sinner provoked the Lord. Shall He not demand payment in full according to the measure<sup>8</sup> of His anger? God has no existence for him.<sup>4</sup> His ways are defiled at every turn. Thy discernments are removed from the opposite side of the account;<sup>5</sup> he sees them not. He is going to subdue all his enemies.

For he said in his heart, I shall stand firm from generation to generation<sup>6</sup> apart from evil. Thou wilt not raise his mouth; it is full of bitterness and guile; under his tongue is toil and drudgery.

He sits lurking in ambush among rich folk in secret, to kill the guiltless; his eyes search out the poor man from afar.<sup>7</sup> He lies in wait in secret as a lion in his den, he lies

- <sup>1</sup> Flattered, or praised. If man loves the manslayer he must wake from his folly before he can be delivered.
- <sup>2</sup> Is being fooled to the top of his bent. ἐνευλογεῖται, is being blessed in his injustice. Compare Matt. vi.
- 3 The measure. Or, more strictly, the number, i.e. of the provocations He endures. Compare Matt. v. 25, 26, xviii. 21-35.
- <sup>4</sup> Lasting Life is to know God, to be personally acquainted with Him, and with Jesus Christ, Whom He sent.
- Are removed from the opposite side of the account. This is the dictionary meaning of arravaperras. He leaves God out of his calculations, does not consider how his actions affect the Almighty.
- I shall stand firm. ob μη σαλευθώ. I shall not be shaken. From generation to generation. He flatters himself in the idea of a posterity that shall carry on and develop his own schemes instead of submitting himself to the Almighty now while he has the opportunity. He consents to the dominion of the manufayer and approves the fall.
- 7 His eyes search out the poor man from afar. More literally, His eyes looked away (i.e. from his surroundings) into the poor man. Those who are satisfied with the things of this world do not like to see another dissatisfied with them, as that reproaches their own self-content,

in wait to catch the poor man, to carry off the poor man when he drags him in his snare.

He is going to humiliate him. He will bow and cast himself prostrate in the endeavour to establish his lordship over the poor. For he said in his heart, God has forgotten, He has turned away His face from looking to the end.

Stand up, O Lord God. Let thine hand be lifted up. Be not forgetful of the poor. With what object did the impious man provoke God? For he said in his heart, He will not seek.

Thou seest; for Thou perceivest drudgery and anger, to give them over into Thy hands; the poor man is deserted and left to Thee; Thou wast a help to the bereaved one. Crush the arm of the sinner and of the rogue.

His sin shall be sought and shall not be found. The Lord shall be King for the age, and to the age of the age. Perish ye nations out of His land.

Give ear, O Lord, to the desire of the poor. Bend Thine ear to the readiness of their heart, to discern the bereaved and the humiliated man, that man may no longer continue to talk big on the earth.

<sup>&</sup>lt;sup>1</sup> Humiliated. ranewes. Of place lying low; of condition brought low, especially of rank, lowly, poor, mean. Latin, vilis. Sometimes, also, in the sense of submissive, obedient; and also base, abject.

<sup>&</sup>lt;sup>2</sup> This Psalm is continuous in the Septuagint, where it is numbered 1x. In the A.V. it is divided into two—1x. and x.—so that all subsequent psalms have a different numbering in the two versions.

# TO COLOSSIANS.

# ST. PAUL'S EPISTLE

## RETRANSLATED.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.—COLOSS. iii. 1, 2. A.V.

#### TO COLOSSIANS.

PAUL, apostle of Christ Jesus through the will of God, AND TIMOTHY, the brother TO THOSE IN COLOSSÆ, HOLY AND FAITHFUL BRETHREN IN CHRIST. Grace to you and Peace from God our Father.

3. WE RENDER JOYFUL THANKS to God the Father of our Lord Jesus Christ at all times in our prayers concerning you; having heard your faith in Christ Jesus, and the love you bear towards all the holy through the hope laid up in store for you in the heavens. Which you heard by anticipation in the word of the sincerity of the Joyful Message, the presence of which has penetrated into you as it is in all the world, and bears fruit and grows, as also in you from the day day when you heard it, and recognised the favour of God in sincerity. As you learned from Epaphras, our dear friend and fellow-slave, who is a faithful servant on your behalf, of

<sup>1</sup> The presence of which has penetrated into you. τοῦ παρόντος els ὑμᾶς is very difficult to render. The Joyful Message is for all, but until men receive it consciously and joyfully they are not conscious partakers of its joy.

<sup>&</sup>lt;sup>2</sup> Servant. Sidkovos (English derivative, Deacon), a servant, waiting man.

Christ Jesus, and has also made evident to us your love in spirit.1

9. Because of this we also, from the day when we heard, rest not from worship and prayer on your behalf, that you may be filled with the perception of His purpose in all wisdom and spiritual understanding; that you may walk in a manner worthy of the Lord, and learn entire devotion to Him,3 and bear fruit in every good work and grow into the knowledge of God; being instinct with all strength after the power of His glory, into all patience and long-suffering with joy; rendering joyful thanks to the Father, Who has qualified us for the sharing of the lot of the saints in light; Who rescued us out of the empire of darkness, and transplanted us into the government of the Son of His Love; in Whom we have redemption,3 the putting away of the failures. Who is an image of the Unseen God, the firstborn of all creation; for in Him all things were created,4 all things that are in the

Vour love in spirit. Love is a word with many meanings, according to the nature or person in whom it is developed. The distinguishing mark of this love is that it belongs to spiritual regions, lying beyond the sphere of the natural man. It belongs to the treasures we are exhorted to lay up for ourselves in Heaven, where neither moth nor rust destroys, and where thieves do not break through nor steal.

<sup>&</sup>lt;sup>2</sup> And learn entire devotion to Him. els πασαν αρέσκειαν. αρεσκος, pleasing, complaisant; but mostly in a bad sense, obsequious, cringing, flattering. Its use here is evidently akin to that of slave, which St. Paul delighted to apply to himself in the same way. If we are to learn God's way we must set about pleasing Him in real earnest in all that we do, giving up everything for the purpose, for the heir, so long as he is a child, differs nothing from a slave, though he be lord of all. See Gal. iv. 1; Philip. ii. 6.

<sup>&</sup>lt;sup>8</sup> Redemption. ἀπολύτρωσις. Release on payment of ransom of prisoners of war.

<sup>&</sup>lt;sup>4</sup> Creation, were created. will means to people, colonise a country—a meaning which should be borne in mind, for the writer is speaking of things of which he, perhaps, alone of men was cognisant, and which human language can only show in a defective manner. See Rom. viii. 18-23 and notes.

heavens and that are on the earth, things seen and things unseen; whether thrones, or lordships, or authorities, or powers; all things were created through Him and into Him, and He is before all things, and all things are organised in Him; and He is the head of the body, of the Church, and is the beginning, the first-born from things dead, that He may take the first place in all things; for in Him all that fills saw fit to dwell, and through Him to change completely the Universe from its present state into Him, having made peace through the blood of His cross; through Him all—I say¹—whether things on earth or those in the heavens.

- 21. And you who were once alienated and enemies to the perception,<sup>2</sup> living in the works that are toilsome,<sup>3</sup> yet now he has changed completely in the body of His flesh through that death, to set you beside Him, in His very presence, holy and undefiled, and blameless; if, that is, you stay on in the faith, firmly rooted and fixed on the foundation, and are not shaken from the hope of the joyful message which you heard, which was proclaimed in the whole creation<sup>4</sup> under heaven, of which I, Paul, became a minister.<sup>5</sup>
- 24. I am now rejoicing in that which I endure on your behalf, and filling that which lacks of the sufferings of the

<sup>&</sup>lt;sup>1</sup> All—I say. These words are supplied from what precedes in accordance with English practice which hardly permits the brevity of the original.

Enemies to the perception. Sidvoia. See Eph. iv. 17-19, and notes underneath.

<sup>&</sup>lt;sup>3</sup> Living. This word is supplied. Toilsome, this is the strict meaning of πονηρόs. Other meanings are oppressed by toil; and of things, painful, grievous; also bad, sorry, useless.

<sup>1</sup> In the whole creation, or colony. See Rom. viii. 14-25 and notes.

<sup>5</sup> Minister. Sidkovos (whence Deacon) a serving-man, waiter. Latin minister.

Christ<sup>1</sup> in my flesh on behalf of His body, which is the Church. Of which I became a minister<sup>2</sup> according to the administration of God committed to me towards you, to fill<sup>3</sup> you with the word of God, the mystery which was hidden in secret from the ages and from the generations, but now has been made manifest to His saints; to whom God purposed to make known what is the wealth of the glory of this mystery among the nations, which is Christ in you the hope of the glory. Whom we are sent to proclaim below, admonishing every man, and instructing every man, in all wisdom that we may present every man perfected in Christ. To which end I weary myself in wrestling after the energy of Him which is inspired in me in strength.

II. For I wish you to know how great a struggle I have concerning you and those in Laodicæa, and all who have not seen my face in flesh; that their hearts may be comforted, being welded together in love and raised into all the wealth of the perfected understanding, into acquaintance with the

¹ ἀνταναπληρόω seems to point to the joyful acceptance of sufferings on llis behalf Who bore so much for us. That which lacks, Who would be willing to accept that which was purchased with such suffering without some return in kind? Compare Rom. vi. 1-11. Christ wrestled with the god of this world and won for us a vantage ground wherein we also may wrestle against him in the strength of Him Who died that we might live.

<sup>&</sup>lt;sup>2</sup> See note 5 on preceding on page.

Fill. πληρόω, to fill, fill full, often with food.

<sup>\*</sup> Welded together. The Lexicon meaning of σομβιβάζω is to bring together, reconcile, but this seems hardly adequate for the thing intended. βιβάζω means to cause to ascend, which meaning is retained in the next clause by the insertion of the word raised. The same word occurs in Eph. iv. 16. See note.

Of the perfected understanding, or more exactly of the fulfilment of the understanding.

mystery of God; in Whom are hidden away all the treasures of the wisdom and of the insight.

- 4. And this I say in order that no one may cheat you by false reasonings and specious arguments. For if I am absent in the flesh, still in the spirit I am with you, rejoicing and seeing your order, and the firm foundation of your faith in Christ.
- 6. As, therefore, you received Christ Jesus the Lord, walk in Him, firmly rooted and founded in Him, and established in the faith as you were instructed, overflowing in joyful thanks.
- 8. See that no one succeeds in stripping off your armour? through philosophy and vain deceit, after the traditions of men, after the elements of the world, and not after Christ. For in Him dwells all the content of the Divine nature in bodily form; and you are filled in Him, who is the head of all rule and power. In whom also you have been circumcised with the circumcision not done by hand, in the putting off of the body of the flesh in the circumcision of the Christ; having been buried with Him in baptism, in which also you shared His resurrection through the faith of the indwelling<sup>3</sup> of God, who raised Him from the dead.
  - 13. And you who were dead in your blunders, and the

Founded. ἐποικοδομούμενοι means being built upon him, as a wall on its foundation.

<sup>&</sup>lt;sup>2</sup> Stripping off your armour. συλαγωγέω means to collect spoil. Evidently the allusion is either to συλάω, which means to strip off the arms of a slain enemy, which has been adopted in the text above; or from σύλη, the right of seizing the ship or cargo of a merchant (especially a foreigner) to cover losses received through him; generally the right of seizure strictly of goods only, as contrasted with ανδροληψία.

<sup>3</sup> Indwelling, or more exactly in-working; but the two seem practically synonymous, and indwelling is a recognised word,

uncircumcision of your flesh, even you has He quickened to share His Life; forgiving us all the blunders, and expunging what was written by hand against us in the decrees, which was hostile to us, and removed it from the midst, having nailed it to his cross; having stripped himself of authorities and powers, he made demonstration boldly in speech, leading them in triumph in it.

- 16. Therefore, let no one judge you in eating and in drinking, or in the matter of a feast, or of a new moon, or
- <sup>1</sup> Written by hand. το χειρόγραφου, evidently collated in the writer's mind with the circumcision done by hand outwardly in the flesh. Compare Rom. ii. 25-29.
- <sup>2</sup> Having stripped himself of authorities and powers, i.e. having put them off him as one lays uside a garment. He acted as the Caliph of Bagdad, Haroun al Raschid, is said to have been fond of doing; stripping himself of all state and going amongst mankind, the despised of the heavenly hierarchy, as one of themselves; and the incognito was so strict that none of the heavenly host recognised him. See I Cor. ii. 6-9. How much they knew we are not told, but if we follow St. Paul we must conclude that this was hidden from them, and they seem to have been as much in the dark as the Jews themselves.
- 3 Leading them in triumph in it. That is, leading the authorities and powers in triumph behind the Cross, His triumphal car.

We have here a view of the crucifixion which seems unique. Jesus of Nazareth lived as man among God's chosen people, and lived in the manner wholly pleasing to God—and He got crucified for his pains.

In this way he, as man, brought God to trial, so to speak, before His own law, showing that whatever favoured individuals might do, as in the case of Enoch and others, man could not, as a rule, keep God's law without incurring the hatred and mortal enmity of his brother man; or rather, that if he did keep it perfectly such must be the issue.

Hence came the necessity of expunging the written law, and substituting a law of Life, a more powerful method. And God, being a faithful Creator, acted accordingly by raising from death the man who had trusted Him and commissioning him to inaugurate the new era. The whole intelligent universe had been outwitted by God and convicted of acting out of respect for persons (which is alien from God's nature and hateful to Him), and not from self-respect and innate rectitude. And man became the hope of all creation, angels as well as men, the one being from whom they could learn to know the Almighty truly. Compare Eph. iii. 1-12. Rom. iii. 9-26, v. 6-11. (The view

of Sabbaths, which are a shadow of the future realities, and the body is Christ's.<sup>1</sup>

18. Let no one cheat you of the prize,2 willing in humility3 and worship of the messengers,4 trespassing6 on things which he has not seen, puffed up at random by the

stated gives us an idea of the object with which Christ stooped to die). xi. 32-36. Gal. iii. 22., which shows us that not man alone but the Universe ( $\tau \alpha \pi \dot{\alpha} \nu \tau \alpha$ ) has been shut up under failure, from which the only escape is through trust in Christ Jesus, Who ever delighted to be known as the son of MAN. Collate with the last passage Matt. xxvi. 53, 54. Had He chosen to proclaim Himself the Son of God the universe was at his beck and call, but God chose, and He chose, that He should prevail as Son of Man. See Matt. xxvi. 64.

<sup>1</sup> And the body is Christ's. Apparently the argument is that they are members of Christ's body, in which their first and only duty is to Him, and exempt from all judgment so long as they stand fast therein. Compare Rom. viii, 1-4. Gal, v. 1-6.

<sup>3</sup> Cheat you of the prise. καταβραβείω, to give judgment against one as βραβεύs (the umpire who awarded the prizes at the games. Compare 1 Cor. ix. 24-27); and so to deprive one of the prise, with collateral notion of cheating.

<sup>3</sup> Willing in humility. . . . θέλων ἐν ταπεινοφροσύνη must mean exercising will, choice, in lowly-mindedness. They are sons of God, heirs of all things, and must not forget or despise the dignity of their birth and calling. Compare Philip i. 27 and note.

<sup>4</sup> Of the messengers. των ἀγγέλων. The essence of an ambassador's office is to put those to whom he is commissioned in communication with his principal. Angel and apostle both mean essentially ambassador, and in this character St. Paul himself acted, not seeking to rule men himself, but to put them into communication with Lord Jesus. Compare Apoc. xix. 10 and xxii. 8, 9.

No earthly sovereign would tolerate as—envoy a man who insisted on representing himself instead of his sovereign, nor is God's method otherwise. If, therefore, men look to the ambassador, whether human or angelic, instead of to the Almighty, they defeat His purpose and bring themselves under the power of the god of this world, who is always ready to take advantage of men's blunders.

.6 At random. This is the Lexicon translation of elan, and probably correct, as derived from elacios, in some cases. It seems probable, however that here and in some other places it should rather be derived from elacis, in which case the sense would be by appearances, by outward semblance.

sense of the flesh, and not mastering the Head,<sup>1</sup> from Whom all the body, bountifully supplied and welded together through the kindlings and bonds, grows with the increase of God.<sup>2</sup>

- 20. If you died with Christ<sup>3</sup> to the elements of the world, why as living in the world do you submit to dogmatism? GRASP NOT, NEITHER TASTE, NOR TOUCH! Things which are all for destruction in the satisfaction,<sup>4</sup> after the commands and teachings of men; for they are a word having wisdom in willing worship, and humility of mind, and not sparing the body; not in any honour for the flattering of the flesh.<sup>5</sup>
- III. If, therefore, you are risen with the Christ seek the things above where the Christ is, seated at the right hand of God. Give your attention to things above, not to those on the earth; for you are dead, and your life is hidden with the

<sup>1</sup> Mastering the Head. See note under I Cor. vii. I.

<sup>&</sup>lt;sup>2</sup> With the increase of God. Compare Eph. iv. 7-16, especially verses 15 and 16, where the same idea occurs expressed in almost the same words.

<sup>3</sup> If you died with Christ, i.e. in baptism.

<sup>&</sup>lt;sup>4</sup> For destruction in the satisfaction, or in the full use. The intention seems to be that these things are not unlawful, nor even injurious, so long as they re nain subservient to the spiritual life, its interests, and duties; although they are destructive when used to the full as the men of this world do. Compare I Cor. vii. 25-35 and notes.

For they are a word having wisdom . . . flattering of the flesh. St. Paul seems to mean that it is well to abstain from these things in one's own interests so as to avoid being enslaved by them, and in so far the injunction has wisdom; but it is no use to abstain from them in accordance with an outward rule, to be seen of men or to foster self-conceit. Compare what the Lord Himself said about righteousness, almsgiving, prayer, &c. Matt. vi.

You are dead. We are born in the nature of fallen Adam, which is death through the fall. In baptism we are born again into Life; but so long as we remain in mortal flesh the body does not partake of the new life save as we subject it voluntarily to its demands. What we have to do is to make the hody subservient to the new Life, and press forward till that Life triumphs over mortality, and the redemption is completed in victory over Death.

Christ in God. When the Christ appears, Who is our life, then shall we be made manifest with Him in glory.

- 5. Put to death,<sup>2</sup> therefore, the limbs<sup>3</sup> that are on the earth; fornication, uncleansedness, passion, worthless delight, and greed,<sup>4</sup> which is phantom-worship; because of which things the wrath of God is coming.<sup>5</sup>
- 7. And in these things you once walked when you were living in them; but now do you also put them all away, wrath, anger, vice, blasphemy, foul language, out of your mouth. Do not be deceitful to each other, but put off the old man with his doings, and be clad in the New Man, who is regenerated to the perception of spiritual things, after the likeness of Him Who created him; wherein Greek and Jew have no existence, nor circumcision and uncircumcision,

When the Christ appears, or is made manifest. On the road to Damascus He appeared to Saul himself, though he was not seen personally by his companions. But the hindrance is in us, not in the Lord. When we are ready He will appear and he manifest to His own.

<sup>&</sup>lt;sup>2</sup> Put to death. νεκρώσατε. Compare the derived word necrosis, as used in surgery.

<sup>3</sup> The limbs. uélos, a limb, part of the body; also a song, strain of music. Our ears must be deaf as those of a dead man to earthly music if we would hear the heavenly harmonies.

<sup>&</sup>lt;sup>4</sup> Greed. πλεονεξία, greediness, grasping, selfishness. This is phantom-worship, for the earthly things which it seeks are but worthless phantoms of heavenly realities. Gold, silver, and all things that man naturally covets are but figures of the true riches which God would give us. Who gives to all liberally without stint or upbraiding, not as the god of this world gives.

<sup>&</sup>lt;sup>5</sup> The wrath of God is coming, or is on the way. Why? Because he hates to see man whom He made in His own image wasting his attention and energies on such phantoms, instead of seeking the realities for which he was created.

<sup>&</sup>lt;sup>6</sup> Regenerated to the ferception of spiritual things. This is certainly free translation, but it seems to be the writer's intention.

barbarian nor Scythian, slave nor free man; but Christ is all things and in all.

- 12. Put on, therefore, as God's picked men,<sup>2</sup> holy and beloved, affectionate compassion, uprightness,<sup>4</sup> lowly-mindedness, gentleness, long-suffering, bearing with each other, and seeking to please mutually,<sup>5</sup> if any one has comeliness<sup>6</sup> for another; just as also Christ shows you favour, so also do you.
  - 14. And over all these things7 the love, which is a bond
- <sup>1</sup> Christ is all things, and in all. In the present order of things we see the god of this world in power; for instance, in mankind, stirring them up to hate each other, and persuading them that God's will concerning them is physical death. But in the new order of things which Christ came to inaugurate He will be present in all things, as He is indeed now, but nailed to the Cross, as it were, so that those who are His must share His cross—must suffer with Him, that they may also triumph with Him,
- <sup>2</sup> As God's picked men, i.e. as those whom He has selected to inaugurate the new era by defeating the man-slayer in man.
- <sup>3</sup> Affectionate compassion. σπλάγχνα οἰκτιρμοῦ. See note on σπλάγχνα under Philip. i. 8.
- <sup>4</sup> Uprightness.. This is only one meaning of χρηστότηs, which seems to include many sorts of excellence, especially serviceableness, usefulness to others. See notes under Rom. ii. 4; xi. 22; and I Cor. xiii. 4, on this word and its analogues.
- b Seeking to please. Shows you favour. Xapl Copas, to say or do something agreeable to a person, show him favour. The idea evidently is that each shall interest himself in promoting the joy and welfare of others, leaving them to care for his interests. Right-minded people no doubt do this now in large numbers; but in this mortal life, when we seek to do good, evil is produced, see Rom. vii. 14-25. The god of this world will not permit us to bring about the good we seek. Hence the necessity for breaking his tyranny by devoting ourselves to the service of the only Living and genuine God, Who is our Creator and Heavenly Father.
- <sup>6</sup> Comeliness. μορφή, form, shape; very often in the sense of fine form beautiful shape, which is obviously the intention here. The rendering in A.V. and R.V. of quarrel, complaint, seems to lack authority completely, and to be also entirely opposed to the writer's thought and intention.
- 7 Over all these things, supply, put on, be clad in, from verse 12. There seems to be no break in the continuity of the sentence, though it is rather a long one.

of the perfection. And let the peace of the Christ act as umpirel in your hearts, into which you were called in One Name, and be found joyfully thankful.

- 16. May the word of Christ dwell in you richly,2 in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs; singing in The Favour in your heart to God; and every thing, what ever you do in word or in work, all things in the Name of the Lord Jesus, rendering joyful thanks to God the Father through Him.
- 20. Ye women: Be in subordination to the men, as He ordained, in the Lord.
- 21. Ye men: Love the women, and do not foster bitter feelings towards them.4
- 20. Ye children: Hearken to your parents in all matters, for this is well-pleasing in the Lord.
- <sup>1</sup> Act as umpire. The Braßeis was the judge or umpire, who awarded the prize in the athletic contests of games of Greece. The intention seems to be that, where a decision is needed, it should be made in the interests of peace. In connection with this, however, consider Ezek. xiii. 10, and context.
- <sup>2</sup> Dwell in you richly. Verses 16-19 are evidently an apostolic blessing which doubtless was not spoken in vain; and if the construction seems inconsequent and ungrammatical, that is to be attributed to the defects of human language.
- <sup>3</sup> As he ordained. aring, to send up, send forth. There seems to be no authority in classical usage for translating driner is fit, is fitting. Rather the intention seems to be that in the Lord, the second Adam, the disorder of the fall is to be corrected. Adam fell by casting away his headship over his wife. See I Tim. ii. II-14. In the Church this must be corrected. See I Cor. xi. I-16 and xiv. 33-38. When God's order is re-established doubtless men and women will know how to divide, or unite, their responsibility. See, however, note under Philem. 8.
- 4 Women, Men. Observe that St. Paul begins with the ladies, as if to assure them that he was speaking in their interest. There seems to be no reason whatever to translate Husbands, Wives. It is only the fleshly mind that could misunderstand. St. Paul himself knew how to concede gracefully to a lady when no essential point was involved. See Acts xvi. 14, 15, and 40.

- 21. Ye fathers: Do not provoke your children to anger, that they may not be disheartened.
- 22. Ye slaves: Hearken in all things to your masters in flesh; not with eye-service as men-pleasers, but in simplicity of heart, fearing the Master. Whatever you may be doing work from the soul as to the Lord, knowing that from the Lord you will receive the reward of the inheritance; be slaves of Christ the Lord, for the wrong-doer will get back the wrong he did, and there is no such thing as respect of persons.
- (iv.) Ye masters: Let your slaves have justice and fairdealing, knowing that you too have a Master in Heaven.
- IV. 2. In the worship be persistent; 3 awaken 6 Him in it with joyful thanks, praying unitedly; and concerning us that
- <sup>1</sup> From the soul. Observe that here he is speaking to slaves who were bound to render service in the things of this life to their masters. The position of servants in a free country only differs in being terminable by either party; while the contract continues the duties are the same. But the things of this life are concerned, so he says: put your soul  $(\psi v \chi \dot{\eta})$ , the natural life) into your work. In spirit  $(\pi \nu \epsilon \hat{\nu} \mu a)$  they are slaves of the Lord.
- <sup>2</sup> The reward of the inheritance. arranobours means a giving away in return, a requital, for something received. If we render true service to the Lord, His requital, which he delights to make, is nothing less than joint heirship with Himself. Compare Matt. xxv. 14-30.
- <sup>3</sup> Get back. κομίζομαι, to get back for oneself, recover, especially to recover a debt, get it paid.
- <sup>4</sup> There is no such thing as respect of persons. οδκ έστιν προσωπολημψία. In other words, God takes care that those whose thought and care is for others shall not lose thereby. With Him, Handsome is that handsome does.
  - <sup>5</sup> Be persistent. Compare Lc. xviii. 1-8.
- <sup>6</sup> Awaken. If Liddell and Scott are reliable, γρηγορέω = ἐγείρω, to awaken, wake-up, rouse, stir. No object is expressed, it is true; but in Greek the object of the verb is often left for the reader to supply—at least, in St. Paul's Greek; and reticence is appropriate here. The same lesson, however, was strongly enforced by the Lord Himself. See Lc. xi. 5-8, the conclusion of which runs thus: "I say to you, even if he will not rise and give him because he likes him, still because of his shamelessness he will rise and give him as many as he needs." Many of the Psalms are good models of the thing meant. See Appendix.

God will open to us a door for the Word, to utter the mystery of the Christ, because of which indeed I am under arrest, that I may make it plain as it behoves me to utter it.

- 5. Walk wisely towards those without, seizing your opportunities. Let your word be always in kindness and seasoned with salt; know how it becomes you to answer each individual man.
- 7. All that relates to me Tychicus will make known to you, the beloved brother and faithful servant and fellow-slave in the Lord, whom I sent to you for this very purpose, that he may learn your circumstances and comfort your hearts; with Onesimus, the faithful and beloved brother, who is one of you. They will tell you all the news from here.
- 10. Aristarchus greets you, my fellow-captive;3 and Mark,4 the kinsman of Barnabas (concerning whom you
- <sup>1</sup> Seising your opportunities, or redeeming the time, as A.V. translates the expression both here and in Eph. v. 16, on which Cruden remarks, "To redeem the time. To embrace and improve every opportunity for doing good. It is a metaphor taken from merchants that diligently observe the time of buying and selling, and easily part with their pleasures for gain; that is, deny yourselves in your ease and pleasure, &c., to gain an opportunity for doing good."
- <sup>2</sup> St. Paul is not content with a dull morality, a mere abstinence from certain things which are clear offences against one's neighbour's rights and feelings. He wants his converts to be ready witted—a match for anyone and every one.
- 3 My fellow-captive. συναιχμαλωτόs indicates a prisoner of war, and is evidently to be understood spiritually as the captive of Christ. He accompanied St. Paul's company, and is called a Macedonian of Thessalonica. He is also mentioned prominently in the Ephesian riot, Acts xix. 20, where he is called a fellow-traveller (συνέκδημος) of Paul. And again, shortly after, Acts xx. 4, as accompanying him into Asia.
- 4 Mark. Much has been written about the supposed defection of Mark from Paul, mentioned Acts xiii. 13. There seems no reason, however, to suppose that he left Paul and Barnabas without their approval. He only seems to have lacked courage to go on a very perilous and arduous expedition into an unknown country.

received instructions, if he go to you receive him); and Jesus, who is called Justus, who are of the circumcision. These alone are fellow-workers into the Reign of God, and they have become a comfort to me.

- 12. Epaphras greets you, who is one of you, a slave of Christ Jesus, always wrestling on your behalf in the worship, that you may stand perfected and thoroughly filled in all the will of God. For I bear him witness that he goes through? much toil on behalf of you, and of those in Laodicea, and of those in Hierapolis.
- 14. Luke greets you, the beloved physician, as also Demas.
- 15. Greet the brethren in Laodicea, and Nymphas, and the church about his house. And when this letter has been read among you cause it to be read in the Laodicean Church, and that you also read that from Laodicea.<sup>3</sup> And say to Archippus: See to the ministry which was entrusted to you in the Lord that you fill it.<sup>5</sup>

The greeting of Paul by my own hand. Remember my bonds. The Favour be with you.

<sup>2</sup> Goes through. The Greek is simply exec, has, but this would not be English.

<sup>&</sup>lt;sup>1</sup> Jesus called Justus. Probably the Justus mentioned in Acts xviii. 7, who lived at Corinth, close to the synagogue, and who received Paul into his house when he washed his hands of the Corinthian synagogue.

<sup>&</sup>lt;sup>3</sup> That from Laodicea, i.e. the letter you will get from Laodicea. Some think that now known as the epistle to the Ephesians is intended, and that is quite possible. It would not, however, be inconsistent with the present title "To Ephesians" even if it be doubtful whether Ephesus was mentioned in the text. The way in which it is mentioned here militates against the idea that it was written to Laodiceans, St. Paul merely says in the briefest possible way that they are to get it from Laodicea, which is a practical direction and no description of the letter.

<sup>4</sup> Which was entrusted to you, or more exactly which you took over.

<sup>5</sup> That you fill it, i.e. that you exercise it to the full,

#### TO PHILEMON.

PAUL, a prisoner of Christ Jesus, AND TIMOTHY the brother, TO PHILEMON, our beloved fellow workman, AND TO APPHIA, the beloved, AND TO ARCHIPPUS, our fellow-soldier, and to the Church about thy house. FAVOUR TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

- 4. I render joyful thanks to my God continually, making mention of thee in my prayers, hearing thy love, and the faith thou keepest towards the Lord Jesus and into all the holy; that the communion of thy faith may work mightily in recognition of all good which is in us effecting<sup>9</sup> fellowship with Christ Jesus.
- 7. For we have much joy and comfort over thy love, for the hearts of the saints have been given rest through thee, brother. Wherefore though I have much freedom of speech

<sup>&</sup>lt;sup>1</sup> A prisoner. The first meaning of δέσμιος is Binder, see notes under Eph. iii. 1 and iv. 1.

<sup>&</sup>lt;sup>2</sup> Effecting. Greek into. The way St. Paul uses the prepositions in connection with spiritual things is peculiar to English ideas, and makes it very difficult to translate him successfully into English. The fact is that Greek seems a much better vehicle for such things than English.

in Christ to enjoin upon thee the right course, because of The Love I rather call thee to my assistance; being such an one as Paul, an old man, and now also a prisoner of Christ Jesus, I call you to help me about my child, whom I begot in my bonds, Onesimus; who once was unprofitable to thee, but now most serviceable both to thee and to me, whom I sent up. 5

- 12. Do thou regard<sup>4</sup> him. For this is my own vitals, whom I was wishing to keep by my side in order that he might minister to me on thy behalf in the bonds of the Gospel; but I wished to do nothing without knowing thy mind, that thy kindness might not be as of constraint but of free will.
- 15. For assuredly because of this he was separated from thee for a season, that thou mightest have him indeed for ever, no longer as a slave but more than a slave; a brother, dear indeed to me, and how much more to thee both in flesh and in the Lord.
- 17. If therefore thou countest me of the communion, receive him as myself; and if in aught he has wronged thee

<sup>&</sup>lt;sup>1</sup> The right course. τὸ ἀνῆκον seems to mean that which lets go, i.e. the course of action which will effect the solution of a difficulty.

<sup>&</sup>lt;sup>2</sup> Onesimus was one of the two charged to carry St. Paul's letter to the Colossians (see chap. iv. 9). He appears to have been a slave of Philemon, whom he had left for some cause unknown; and having been converted by St. Paul was anxious to fulfil his temporal obligations by returning to his master.

<sup>&</sup>lt;sup>3</sup> I sent up. ἀναπέμπω sometimes means to send back. The niceties of meaning in this letter seem untranslateable in any satisfactory manner into English.

<sup>&</sup>lt;sup>4</sup> Regard. This word is supplied. No verb at all appears in the original, and the word is only inserted because Thou him would not be English. Evidently St. Paul's wish, however is that Onesimus and his master should both forget the past, and meet as fellow-slaves of Christ, both equally desirous of serving Him first and each other as members of the One Body.

or is in thy debt, set that down to me. I, Paul, wrote it with my own hand. I will pay it back; that I say not to thee that thou owest me also thyself. Aye! Brother, I bought thee in the Lord. Give rest to my heart in Christ.

- 21. Being confident of thy ready ear I wrote to thee knowing that thou wilt do even beyond what I say. At the same time too prepare me a welcome, for I hope that through your prayers I shall be granted to you.
- 23. Epaphras greets thee, my fellow-captive in Christ Jesus, as also Mark, Aristarchus, Demas, and Luke, my fellow-workmen.
- 25. The Favour of our Lord Jesus Christ be with your spirit.

<sup>1</sup> A welcome. Ercipasé por ferlar means prepare to receive me as a guest.

### APPENDIX.

### XXIX. (XXX.)

#### FOR THE END.

# A Psalm of song concerning the rebuilding of the house of Israel.—(From the Septuagint.)

I will exalt Thee, Lord, because Thou didst take me up,1 and didst not gladden my enemies against me.

- 3. Oh, Lord, my God, I cried to Thee and Thou didst heal me. Oh Lord, thou didst bring up my soul out of Hades, Thou didst save me from being of those who are going down into a pit.
- 5. Play on the harp to the Lord, ye His saints; and make full confession to the remembrance of His holiness. For anger is in His soul,<sup>2</sup> and Life in His will. At evening lamentation shall be encamped, and by morning exultation.
  - 7. And I said<sup>8</sup> in my prosperity, I shall not be shaken

<sup>&</sup>lt;sup>1</sup> Take me up. ὑπολαμβάνω, to get under another and take him up, to take up one who has fallen, as the dolphin did Arion. Also sometimes to receive, protect.

<sup>&</sup>lt;sup>2</sup> Soul. θυμός, the soul, as the principle of life, feeling, and thought; also in a purely physical sense, soul, life, breath. Here it appears to denote the seat of passing emotions, as opposed to deliberate and permanent motives.

<sup>&</sup>lt;sup>2</sup> And I said. εγω δὲ εἶπα. The ego is emphatic, a warning, in connection with what follows, against self-confidence. God is the only source of strength, what HE says comes assuredly to pass.

for ever; Lord in Thy purpose supply strength to my beauty. But thou didst turn away Thy face and I became greatly troubled.

- 9. To Thee, Oh Lord, will I cry, and to my God will I make supplication. What profit is there in my blood, in my going down into destruction? Will a clod<sup>1</sup> make full confession to Thee, or will it tell forth Thy sincerity?
- my help. Thou didst turn my lamentation into joy for me. Thou didst rend in twain my sackcloth<sup>2</sup>, and didst gird me about with mirth, that my glory may make music<sup>3</sup> to Thee, and that I may not fall senseless<sup>4</sup>.

Oh Lord, my God, for ever will I make full confession<sup>5</sup> to Thee.

Fall senseless. κατανύσσομαι, to be sorely pricked, to be stupified, slumber. See note under Rom. xi. 8,

<sup>&</sup>lt;sup>1</sup> Clod. χόσς, a bank, mound of earth; and so possibly for the mound of a grave, but more probably of the lifeless corpse. In either case the intention is the same.

<sup>&</sup>lt;sup>2</sup> Sack-cloth, the prophetic symbol of mortal flesh.

<sup>3</sup> Make music. Válla evidently means playing on a harp or some similar instrument.

<sup>&</sup>lt;sup>5</sup> Make full confession. The idea seems to be that of confession at all times that God is the source of all good and happiness.

# APOSTOLIC DOINGS:

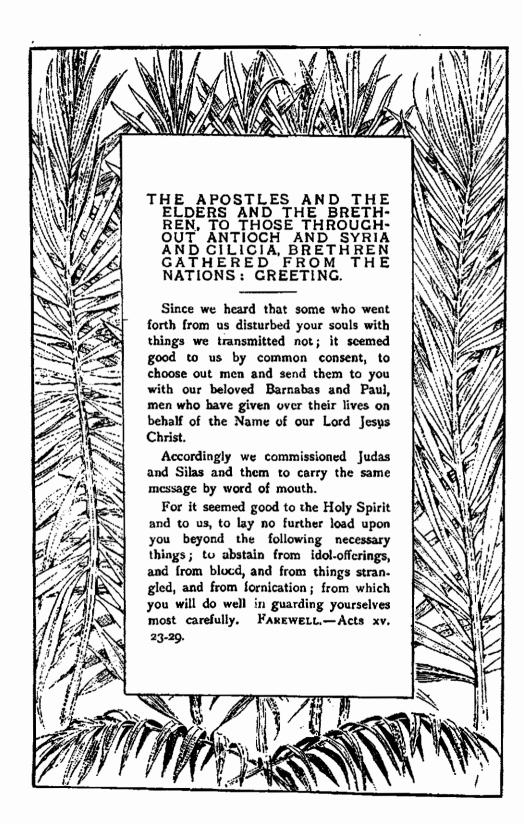
A RETRANSLATION OF THE BOOK COMMONLY CALLED THE ACTS OF THE APOSTLES.

Thrice I suffered shipwreck. A night and a day I have been in the deep.





Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross.-Col. ii. 14. A.V.





### INTRODUCTION.

It will be useful to give a short summary of the following narrative of St. Luke. A chronological analysis will be found in the prolegomena to it in Alford's Greek Testament, exhibiting side by side the events recorded, and contemporaneous occurrences in the history of the world at large. A mere sketch is intended here, for the purposes of which it will be convenient to divide the narrative into periods of seven years; and it will be found that the close of each such period is marked most significantly.

- Judea. The people are all on the side of the apostles, and the Sanhedrim are powerless; and indeed only the Sadducees appear really to be opposed to them even there. At the end of it Stephen is brought before it by Jews from outlying countries, and even the Sadducee high priest seems ready to acknowledge that a mistake has been made. Stephen, however, left to bear his testimony alone, loses his head and goes beyond the lines wisely laid down by St. Peter (i. 21, 22). Why was not Peter there with the keys to open that none might shut? Why did not the other apostles come forward to bear their testimony to the Resurrection? These questions it is impossible to answer, but we cannot ignore their significance with impunity. Compare I Cor. x. I-13.
  - 3. The next period opens amid persecutions, in which Saul is

by the ordinary notation) he is arrested in his career on the road to Damascus, and the churches throughout Judæa, Samaria, and Galilee have peace. At the close of the period, however, persecution begins again in another form. Herod beheads James and imprisons Peter. But the latter is miraculously released in answer to the earnest prayer of the Church. During this period the interest gradually leaves Jerusalem and collects about Antioch. About the middle of it occurs the effusion of the Holy Ghost on Cornelius and his household at Joppa, and Gentile converts are made at Antioch, to which place Barnabas is deputed, and after completing his tour fetches Saul thither from Tarsus; and they both remain at Antioch for a year teaching.

- 4. The execution of James occurred A.D. 44, or fourteen years after the ascension. Barnabas and Saul, and the other teachers mentioned at the beginning of chap. xiii., were then teaching at Antioch, and soon after, in response to special prayer, the Holy Ghost directs the separation of Barnabas and Saul from their duties in the local church, and they go forth on their first evangelising tour among the Gentiles. This tour did not occupy much more than a year, and after returning they remained a long time at Antioch, where the question concerning the circumcision of the Gentiles arose; leading to the deputation of Barnabas and Paul to Jerusalem, and the formulation in a letter of the decision of the apostles and elders. The close of the period is marked by the visit of Peter to Antioch, where he failed to act in accordance with the spirit of the injunctions he himself had helped to formulate, and Paul alone stands forth for the simplicity of the Gospel.
  - 5. The third period opens with Paul's second journey in

<sup>&</sup>lt;sup>1</sup> Compare Psalm xvii. 13 and lxxxi. 14, 15. Paul's life was afterwards one series of hair-breadth escapes, attributable not to any avoidance of danger but to the thoroughness with which he adhered to correct principles of action.

A.D. 51 or thereabout. Barnabas goes off to Cyprus taking Mark; indeed, after he had been rebuked by Paul for his conduct towards the Gentiles, harmonious working had become impossible. Paul and Silas, however, go through Syria and Cilicia and cross the mountains to Derbe, the terminus of Paul's first journey; and they visit the churches previously planted, making over to them the letter and the injunctions of the apostles and elders concerning circumcision, &c. They also evangelise the whole of the central part of Asia Minor; after which, under Divine guidance, they pass over into Macedonia, and after establishing a church at Thessalonica, which doubtless formed a centre for all the Macedonian churches, they proceed to Corinth. Much of the work is done after Paul had been sent away to avoid persecution. Silas and Timothy evidently joined him at Athens, but Timothy seems to have been sent back at once, from a feeling that the young community was not yet strong enough. See 1 Thess. iii. 1-4. When he joined them again Paul wrote his first epistle, uniting with himself Silas and Timothy, who were probably both sent with it, and told to see matters on a satisfactory footing. They afterwards joined him at Corinth-Acts xviii. 5 -from which place probably the second epistle was written. At Corinth Paul spends one and a half years, and then crosses to Ephesus. Not stopping there more than a few days, he goes off on a visit to Jerusalem, A.D. 54, chiefly noticeable for its extreme brevity and Paul's immediate departure to Antioch, whence he again journeys through the heart of Asia Minor to Ephesus, and establishes himself there till the spring of 57, when the riot of Demetrius and the silversmiths occurs, and is quieted by the secretary of the city, whose speech, as well as the conduct of the Asiarchs, shows them to be completely on Paul's side. After this a tour through the Troad and Macedonia into Greece brings us nearly to the end of the period, and Paul, diverted by Jewish plots from his purpose of sailing to Syria, returns through Macedonia, the Spirit in all the churches warning him that bonds and imprisonment await him in Jerusalem. The period closes with his farewell visits, and he goes bound in spirit to Jerusalem in spite of the warnings of the Holy Ghost and the entreaties of the brethren.

6. The next period of seven years is not complete. The first two years of it are spent by Paul in detention at Cæsarca, and to this time, probably, belongs the Epistle to Galatians. At Ephesus Paul must have been in frequent communication with them, and it was not long, but very speedily (chap. i. 6), after he was separated from them that the letter was written. Moreover, the tone and contents of the letter itself throughout make it difficult to assign it to any other period, and the close of it, and indeed the whole letter, portrays a state of feeling on the part of the writer entirely agreeing to the circumstances in which St. Paul was then placed. He does not, indeed, mention his bonds directly, as in his later epistles from Rome to Philippians, Colossians, and Ephesians; but that he did in them allude freely to his outward bonds makes it the more probable that he did not feel bound in spirit.

<sup>&</sup>lt;sup>1</sup> We have no indication of how this letter was sent, but it was doubtless carried by some of those with Paul, see Introduction, chap. i. 2, and quite possible that St. Luke himself went, especially if he was, as seems highly probable, a native of Antioch in Pisidia.

## APOSTOLIC DOINGS.

The first statement, Oh Theophilus, I made concerning all things which Jesus began to do¹ and to teach, until the day when he was taken up after giving injunctions to those commissioned through holy spirit, whom he singled out;² to whom he presented himself alive after his execution³ with many sure tokens, appearing to them during forty days and telling them what concerned the Reign of God.⁴

- 4. And having collected them, he brought them instructions oot to leave Jerusalem, but to await the message of the
- Began to do, i.e. was the first to do; indicating that no attempt had been made to record what had been done and taught by others before him, but only what was new and original in his teaching; the new way which he taught men.
- <sup>2</sup> Singled out. Observe that the commission is represented as originating from God direct. Jesus, as envoy of the Father, recognised His action and presence in men, and taught others to do the same. Compare Matt. xvi. 13-20.
- <sup>3</sup> After his execution. ndoxw is used absolutely in Attic for to suffer punishment, pay the penalty; also euphemistically for death, as we say "if anything should happen to me."
- <sup>4</sup> The Reign of God. The purpose of the Almighty is to establish His reign on earth, and when the Lord taught us to pray Thy kingdom come this is what was intended, not that men should die and be transferred into another kingdom somewhere else. See Matt. xvi. 18. The Rock on which the Church was to be built was the truth just confessed by Peter. "And the gates of Hell, or of Hades, shall not overpower it;" i.e. Death shall not prevail against the Church.
- <sup>5</sup> Brought them instructions. παρήγγειλεν indicates that he was still acting as an envoy, ambassador; not in his own name.

Father which I mentioned to you. For John indeed baptised with water, but you will be baptised in holy spirit not many days hence.

- 6. After conferring therefore they asked him, saying: Master, dost thou at this time restore the reign to Israel? But he said to them, it is not yours to learn times or occasions which the Father has placed in his own power; but you will receive strength when the Holy Spirit is come upon you, and you will be my witnesses both in Jerusalem, and all Judæa, and Samaria, and to the furthest limits of the land.
- g. And after speaking thus, while they looked, he was lifted up, and a cloud took him up from their eyes. And as they were gazing into the sky, while he was going, behold two men were standing beside them in white clothing, who also said: Ye men of Galilee, why are you standing looking into the sky? This Jesus, who has been taken up from you into the sky will come thus, just as you saw him going into the sky.<sup>2</sup>
- 12. Then they returned to Jerusalem from a hill called the Mount of Olives, which is near Jerusalem, about a Sun-

<sup>1</sup> Limits of the land. γη although the word for the earth as a whole, is also constantly used precisely as we use the word land, whether for a particular country, or for the land as contrasted with the sea.

<sup>&</sup>lt;sup>2</sup> The intention here has perhaps been misunderstood. St. Paul teaches distinctly, by direct revelation (see Gal. i. 11, 12) that at the coming of the Lord "we the living who survive shall be caught away in clouds, to a meeting with the Lord into the air." (1 Thess. iv. 17). The coming of the Lord then to the earth will not be at first to the ground, but into the air; and it will become known to the dwellers on the earth by some of their number being caught away just as their Master was before them. In other words, the coming of the Lord will be a removal of His Saints from the eyes of men. And following the Apocalypse of St. John it would appear that the Lord and His saints will not actually stand on the surface of the earth until both the harvest and the vintage of the earth are gathered.

day's walk. And when they got in they went up into the lodging where they were staying. There was Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphæus, and Simon the zealot, and Judas son of James. These were all persisting unitedly in the worship, with the women and Mary the mother of Jesus, and His brothers.

- 15. And in those days Peter stood up in the midst of the brethren—there was a crowd of names collected, about a hundred and twenty—and said, Brethren, it was necessary that the scripture should be fulfilled, which the Holy Spirit spoke beforehand, through the mouth of David, concerning Judas, who became guide to those who arrested Jesus; for he was numbered among us, and obtained the lot of this ministry.
- 18. Accordingly he purchased a place from the hire of his wrong-doing, and falling headlong broke in the middle, and all his vitals were poured out.<sup>2</sup> And it became known to all that dwell in Jerusalem, so that that spot was called in their own dialect Akeldamach, that is, The place of blood.
- 20. For it has been written in the Book of Psalms, "Let his farm's become a desert, and let there be no inhabitant in

<sup>&</sup>lt;sup>1</sup> Lodging. ineppor, the upper part of a house, sometimes used in the sense of chambers let out as lodgings. Evidently the intention is that they retired from the public streets to their own rooms.

<sup>&</sup>lt;sup>2</sup> This description does not appear to be intended physically. The facts recorded in Matt. xxvii 3-8 were doubtless well known to his hearers. St. Peter is representing the spiritual aspect. Judas had lost his head on the spiritual heights to which he had climbed, and the spiritual result was precisely analogous to the physical catastrophe described.

<sup>&</sup>lt;sup>3</sup> Farm. Exavais, a place to pass the night, especially for cattle; hence a farm building, country house. The word is used in LXX., Ps. lxviii. 26 (lxix. 25, A.V.) which was evidently in St. Peter's mind, though he does not attempt a verbal quotation.

- it," and "let another take his overseership." We need, therefore, from the men who went with us throughout the whole time in which the Lord Jesus went in and out before us, beginning from his baptism by John, until the day when he was taken up from us; one such we need to become a witness with us of his resurrection.
- 23. And they set two, Joseph called Barsabbas, who had the surname of Justus; and Matthias. And they prayed and said: Thou Lord, Who knowest the hearts of all, shew forth whom Thou hast chosen, of these two one, to take the place of this ministry and apostleship from which Judas by transgression fell, to go into his own place. And they made them draw lots, and the lot fell upon Matthias, and he was elected and numbered with the eleven apostles.
- II. And when the day of Pentecost was come they all assembled by a common impulse. And suddenly there came
- 1 Overseership. ἐπισκοπή, a watching over, evidently meaning the duty and privilege of watching over Christ's sheep and lambs. The reference is evidently to Ps. cviii. (cix. A.v.) 8.
  - <sup>2</sup> Before us. Or perhaps better over us, i.e., as our Master and Teacher.
- 3 His baptism by John. This seems to be the intention, though the words are the baptism of John.
- <sup>4</sup> Of his resurrection. It seems better to retain the usual translation than to attempt another, although ardoraous implies much more than mere restoration to life, and evidently includes all that was included in His resurrection and exaltation to the right hand of God.
- So St. Paul speaks of attaining to the resurrection out of dead things, as a result of learning to know the power of His resurrection. Philip. iii. 10, 11. Where the *dead things*, out of which he wished to rise, are clearly the things of this mortal life, which he accounted nothing else than death.
- <sup>5</sup> Elected. ψηφίζω, strictly to give one's vote with a pebble, which was thrown into a voting urn. There appears to have been no such voting on this occasion, still it seems doubtful if the action taken was not premature, and whether St. Paul was not really he to whom the vacant charge was given. But many are called and few chosen to the highest posts.

from heaven a sound as of a mighty rushing wind, and filled the whole house where they were seated. And there were seen by them distributed,<sup>1</sup> tongues as if of fire, and sat on each one of them. And they were all filled with holy spirit, and began to speak in other tongues, as the Spirit gave them to utter.

- 5. And there were staying in Jerusalem Jews, well-disposed<sup>2</sup> men from every nation under the sky; and when this sound was heard they came together in crowds, and were confounded because they heard them speaking each one in his own dialect.<sup>3</sup> And they were astounded,<sup>4</sup> and wondered, saying: See! are not all these who are speaking Galilæans? And how do we hear, each in our own dialect wherein we were born, Parthians and Medes and Elamites, those who dwell in Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the regions of Libya near Cyrene, and resident Romans, Jews and proselytes, Cretans and Arabs; we hear them uttering in our tongues the magnificence<sup>5</sup> of God.
  - 12. And they were all astounded and quite at a loss,

<sup>&</sup>lt;sup>1</sup> Distributed. διαμερίζω may have the meaning assigned to it in A.v. and R.v., but the marginal reading of R.v., distributing themselves, seems to be nearest the intention. Tongues of fire were distributed among them, and soon after they were using them audibly, to the astonishment of their hearers.

<sup>&</sup>lt;sup>2</sup> Well-disposed. εὐλαβήs, taking hold well, holding fast; evidently meaning men like Jacob of old, who were tenacious of God's promises and commands.

<sup>&</sup>lt;sup>3</sup> This phrase is ambiguous in English, but in the Greek it is clear that they heard each in his own dialect.

<sup>4</sup> Astounded. Eliotarto, they were beside themselves, were in an ecstasy of wonder.

<sup>5</sup> Magnificence. µeγαλεῖα, magnificent, splendid things. Acts are not specified, and if a word must be supplied it would seem better to supply attributes than acts.

saying one to another, What then should this be? And others, jeering, said, They are chock full of must.1

- But Peter stood up with the Eleven,2 and raised his voice and spoke out to them: Ye men of Judæa, and all who dwell in Jerusalem, be this known to you, and give ear to my words. For these are not drunk, as you are assuming, for it is nine o'clock in the morning; but this is that spoken through the prophet, It shall be in the last days, saith God, I will pour out of My Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your older men shall dream dreams. Aye! on My slaves and upon My bondwomen will I pour forth of my Spirit, and they shall prophesy. And I will give portents in heaven above and signs on the earth beneath, blood and fire, and vapour of smoke. The sun shall be changed into darkness, and the moon into blood, before the coming of the Day of the Lord, the Great Day and Manifest.<sup>5</sup> And it shall be that everyone whoever shall invoke on himself the Name of the Lord shall be delivered.6
  - 1 γλεῦκος. Latin mustum, must, i.e. sweet new wine.
- <sup>2</sup> With the Eleven. Up to this time apparently all who had assembled were speaking in the exultation of which they were full, probably at least 120 in number, see chap. i. 15. Now Peter, supported by the Eleven, begins to speak in explanation of the phenomenon which had perplexed the hearers so greatly.
- In the last days. Observe that these were the last days of the Jewish Dispensation, which was now very near its end.
- <sup>4</sup> Aye! on My slaves . . . καί γε is difficult to render satisfactorily. The promise was for all, but could only be realised by those who loved God's service. The Almighty does not force obedience, He will have none but willing service. The Greek follows the Lxx. as now extant very closely. See Joel ii. 28-32.
  - <sup>5</sup> Manifest. ἐπιφανής, coming to light, coming suddenly into view.
- 6 Shall be delivered. Do we want to be delivered from this dreary round of petty cares—from this limited and mortal state, in which the flesh lusts against the spirit, and the spirit against the flesh, so that we cannot do the things we would. See Rom. vii. 14-25. The difficulty is with ourselves. If we were of St. Paul's mind the deliverance would be half achieved.

- 22. Ye men of Israel, hear these words. Jesus of Nazareth, a man pointed out by God to you by powers and portents and signs, which God wrought through him in your midst, as you yourselves know. Him, by the declared will and foreknowledge of God, delivered up by the hand of lawless men, have you nailed to a cross and removed; whom God raised up, having loosed the pangs of death, since it was not possible that he should be subdued under it.
- 25. For David says regarding him<sup>2</sup>: I saw the Lord right before me all along, for He is on my right hand that I may not be shaken. Because of this my heart made merry, and my tongue exulted, and my flesh shall ever encamp on hope. For thou wilt not leave my soul behind in Hades, neither wilt thou give over thy holy one to see corruption, thou didst make known to me roads of life; thou wilt fill me with mirth in Thy presence.<sup>3</sup>
- 29. Brethren, it is allowable to speak freely to you concerning the patriarch David, that he both ended and was

<sup>&</sup>lt;sup>1</sup> Was not possible. Why? Because the Almighty is a just God and a jealous God, to whose nature it would be utterly alien and abhorrent to permit one who had served Him wholly and unreservedly to be vanquished and held in bondage by death, the enemy both of God and man.

<sup>&</sup>lt;sup>2</sup> Regarding him. Greek into him, i.e. projecting himself forward, as it were, and speaking in his person who is the son of man, the true representative and exponent of buman nature as God would see it. What follows stands almost exactly as in the Septuagint as now extant, Ps. xv. (xvi.), 8-11. It is very clear that these coincidences are not the result of transcription by St. Luke, as they are of all degrees of exactitude, the correspondence being in some cases verbally accurate, in others palpably incorrect.

<sup>&</sup>lt;sup>3</sup> In Thy presence. The pronoun here is expressed, and may with propriety be printed with a capital. In many cases a pronoun has to be supplied in English where none is expressed in the original, and then it seems inappropriate to write it with a capital, as it has no special emphasis.

buried,<sup>1</sup> and his tomb is among us to this day. Therefore, being a prophet, and knowing that God swore with an oath to him to set upon his throne of the fruit of his loins, looking forward he spoke concerning the resurrection of the Christ, for neither was he left behind in Hades, nor did his flesh see corruption.

- 32. This man, Jesus, has God raised, of which fact all we are witnesses. Having been exalted, then, to the right hand of God, and having received the commission of the Holy Spirit from the Father, he has poured forth this which you both see and hear.
- 34. For David did not go up into the heavens, and he himself says, "The Lord said to my Lord: Sit at My right hand until I place thine enemies as a foot-stool under thy feet. Therefore let all the house of Israel know assuredly that God has made both Lord and Christ, this very Jesus whom you crucified.
- 37. And having heard this they were stabbed to the heart, and said to Peter and the other apostles, what are we to do, brethren? And Peter to them, Change your thoughts and be baptised, each of you, to the casting away of failures;

And was buried. Θάπτω, to honour with funeral rites, pay the last dues to a corpse; not necessarily therefore implying burial in the modern sense. For instance, Moses finished, or ended, and they honoured him with funeral rites, ξθαψαν αθτὸν, as he himself records in the concluding chapter of Deuteronomy (see Lxx.), but no actual funeral took place; which was the case of David, as St. Peter intimates in the following clause.

<sup>&</sup>lt;sup>2</sup> A verbal quotation from LXX.

<sup>&</sup>lt;sup>3</sup> Casting away of failures. Remission of sins is a preliminary to baptism. The ἄφεσις ἀμαρτιῶν here spoken of follows or accompanies baptism, and the intention seems rather to be a putting away of failures on the part of the converts, a ceasing to live to themselves and an entire and voluntary submission to God's will. Compare t Cor. xv. 32-34, and notes.

and you will receive the free gift of the Holy Spirit. For to you is the commission, and to your children, and to all those afar, as many as the Lord our God shall call to Himself. And with many further words he made solemn protestation, and called upon them, saying: Be delivered and leave this crooked race.

- 41. Some therefore accepted the word fully from him and were baptized; and there were added in that day about three thousand souls. And they were persistent in the teaching of the apostles, and in the communion, the breaking of the bread, and the prayers.
- 43. And fear fell on every soul, and many portents and signs happened through the apostles. And all the believers assembled together and had all things in common, and sold their possessions and their substance, and divided them to all as any one had need.
- 46. And persisting daily with one accord in the temple, and breaking bread from house to house, they received nourishment in gladness and singleness of heart,<sup>2</sup> praising God and having favour with all the people. And the Lord added those who were being delivered daily to the assembly.

# III. And to the same end Peter and John were going up

<sup>&</sup>lt;sup>1</sup> The breaking of the bread. The definite article cannot be suppressed here without loss. Material bread may be broken with no result except the supplying of bodily needs. Not only so, but it is quite possible to break bread with every intention of celebrating the Lord's Supper, and yet fail to do so. See 1 Cor. xi. 17-34; also Appendix to 2 Cor.

<sup>&</sup>lt;sup>2</sup> Received nourishment in gladness and singleness of heart, implying that they grew in these things, though without detriment to the statement that they ate in gladness, &c.

<sup>&</sup>lt;sup>3</sup> To the same end. επὶ το αὐτο is an indefinite expression often met with of people going to worship, e.g. 1 Cor. xiv. 23.

into the temple for the hour of the worship, the ninth. And a certain man, lame from his mother's womb, was being carried; whom they used to place daily at the door of the temple called the Hour-door, to ask alms from those who went into the temple. And he, seeing Peter and John about to go in, into the temple, asked to receive alms.

- 4. But Peter, looking earnestly at him, with John, said, Look at us. And he attended to them, expecting to receive something from them. And Peter said, Silver and gold have I none, but what I have, that I give thee. In the name of Jesus Christ, the Nazarene, walk; and seizing him by the right hand he raised him. And forthwith his feet and ancles were made strong, and leaping forth he stood and walked, and went in with them into the temple, walking and leaping, praising God.
- 9. And all the people saw him walking and praising God, and recognised him that it was the same who used to sit for alms at the Hour-gate of the temple; and they were filled with astonishment and ecstasy at that which had befallen him.
- 11. And as he was holding Peter and John, all the people ran together to them to the colonnade<sup>8</sup> called Solomon's in utter amazement. And Peter, seeing it, made reply

<sup>&</sup>lt;sup>1</sup> The Hour-door, την λεγομέην ωραίαν. ωραίας, timely, seasonable; and so sometimes blooming, beautiful, in the prime of youth. There appears to be no means of identifying the particular gate intended, but it may well be one in special use at the Hours of prayer or worship.

<sup>2</sup> At. The Greek has into.

<sup>&</sup>lt;sup>3</sup> Colonnade.  $\sigma \tau o d$ , a roofed colonnade, piazza; cloister seems to be the nearest equivalent in Gothic architecture. This precinct of the temple seems to have become a favourite rendezvous for the believers about this time. See chap. v. 12.

to the people: Ye men of Israel, why are you wondering at this, or why are you staring at us, as if by our own power or piety we had made him walk?

- 13. The God of Abraham, Isaac, and Jacob, the God of our fathers has glorified His son Jesus; whom you delivered over, and denied Him to the face of Pilate when he decided to release him.
- 14. But you<sup>1</sup> denied the holy and righteous One, and asked as a favour<sup>2</sup> for a murderer to be granted you, and slew the founder<sup>3</sup> of The Life. Whom God raised from death, whose witnesses we are.
- 16. And on the faith of His Name, did His Name make strong this man whom you see and know; and the faith which is through Him gave to him this complete soundness in the presence of you all.
- 17. And now, brethren, I know that you acted from lack of perception, as did also your rulers. But God fulfilled thus the things he announced beforehand on earth through the mouth of all the prophets, that His anointed should suffer.
- 19. Bethink you, therefore, and turn to God, and seek the expunging of your failures, in order that seasons of refreshing may come from the face of the Lord, and he may send forth<sup>4</sup> him who was fore-ordained<sup>6</sup> for you, Christ

<sup>&</sup>lt;sup>1</sup> But you. The pronoun is expressed in strong emphasis as contrasted with he (Pilate) in the previous clause.

<sup>&</sup>lt;sup>2</sup> As a favour. This is included in χαρισθήναι, the release of a prisoner at the feast was designed expressly to please and gratify the people.

<sup>&</sup>lt;sup>3</sup> Founder. ἀρχηγός, beginning, originating; as a substantive, a leader, founder, first father. Latin auctor.

<sup>&</sup>lt;sup>4</sup> Send forth, or commission, αποστείλη.

<sup>5</sup> Fore-ordained. \*\*pokexepispherov may also mean whom you have already handled; or, who was elected before; or, who was delivered up. All four appear to be legitimate translations.

Jesus; whom heaven must receive until the times of the restitution of all things, of which God spoke through the mouth of His holy prophets from the beginning.

- 22. And Moses said: A prophet shall the Lord your God raise up to you from among your brethren, like me. Him shall you hear according to all things whatever he may say to you. And it shall be that every soul that shall not hear that prophet shall be utterly cut off out of the people. And all the prophets, from Samuel, and those in order who followed him, proclaimed tidings of these days.
- 25. You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed. To you first, God having raised His son, commissioned him to bless you in turning away each one from your wickednesses.
- IV. And as they were speaking to the people, the priests and the captain of the temple,<sup>2</sup> and the Sadducees, being troubled because they were teaching the people and announcing in Jesus the resurrection from dead things;<sup>3</sup>

Men seem not to count it damnation to die, and it is quite true that there is a second death for the obstinate. But Christ did not taste death for every man in order that men might go on dying. See Rom. vi. 5-23 and notes.

- <sup>2</sup> The captain of the temple. All modern authorities seem agreed that the officer in command of the Levite constabulary, who kept order in the temple, is intended here.
- Announcing . . . . from dead things. It is difficult to render the sense fully here. It is rather announcing from God the resurrection from the dead here below. The Lord himself preached resurrection from the dead in this

<sup>&</sup>lt;sup>1</sup> Shall be utterly cut off. See Deut. xviii. 15, 18, 19. The passage seems rather paraphrased than quoted, on comparison- with LXX. But compare Jno. viii. 30-59. Where it will be seen that the Jews were roused to wrath because Jesus said, "If any one observe carefully my word he shall never see death for ever."

came upon them and laid hands upon them, and placed them in ward till next day, for it was now evening. But many of those who heard the word believed, and the number of the men came to about five thousand.<sup>1</sup>

- 5. And it came to pass on the morrow, that their rulers<sup>2</sup> were assembled, and the elders and the scribes in Jerusalem, and Annas, the high-priest, and Caiaphas, and John, and Alexander, and all who were of the family of the high priest;<sup>3</sup> and having set them in the midst, they asked: In what sort of power, or in what sort of name did you do this?
- 8. Then Peter, filled with holy spirit, said to them: Ye rulers of the people and elders of Israel. If we to-day are being examined about the curing<sup>4</sup> of the sick man, in whom he

present life before he was crucified. (See Matt. viii. 21, 22; Luke ix. 57-62.) Men may in mortal flesh refuse obedience to the god of this world and obey the Almighty, thus entering at once into His kingdom and submitting to His reign; and to do this is to pass from death to life, to rise from dead works to serve a Living and genuine God. (Compare 1 Thess. 2-10; Rom. vii. 12-25.)

- <sup>1</sup> The number of the men came to (or became) about five thousand. It is not quite clear whether this is intended to include only the new additions. It seems more probable that it includes all the men, i.e. the men in a spiritual sense, the new creation in Christ. Unfortunately, the new race were no more exempt than the first Adam from failure. (See 2 Cor. xi. 1-3.) So long as we remain in mortal flesh the contest must last.
- <sup>2</sup> Rulers. This seems the best translation of Κρχων, where men are concerned; but it should not be forgotten that Archon has another sense, which is doubtless applicable here. (See I Cor. ii. 6-11, and notes.)
- <sup>3</sup> These are clearly the chief Sadducees, who were then in power, and had been instrumental in bringing about the crucifixion shortly before. But the scribes would include all men of learning and influence; indeed, intrinsically it means those who could read and write among an illiterate population.
- <sup>4</sup> Curing. everyeola is a difficult word to render satisfactorily, having very wide possibilities, only partially rendered by curing—at least, in its first and obvious sense.

has been delivered; be it known to you all, and to the whole people of Israel, that in the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised from death, in Him is this man set before you whole.

- 11. This is the stone which was set at naught by you the builders, which is become the head of the corner; and there is no safety in any other; for there is none other name under heaven given among men wherein we must be saved.
- 13. And seeing the confident bearing of Peter and John, and perceiving that they were illiterate men and mere citizens, they wondered, and recognised them as having been with Jesus. And seeing the man standing with them who had been healed, they had no reply to urge against them.
- 15. But having ordered them to go away outside the council, they consulted together, saying: What are we to do to these men? For that a notable sign has come to pass through them is evident, and we are not able to deny it. But that it spread no further into the people, let us charge them with threats no longer to speak in this name to any man whatsoever.
- 18. And having called them they forbade them<sup>2</sup> entirely to speak or to teach in the name of Jesus. But Peter and John answered and said to them: Judge if it be right in

<sup>&</sup>lt;sup>1</sup> Mere citisens. εδιώτης, a private person, as contrasted with men of recognised status or special learning.

<sup>&</sup>lt;sup>2</sup> Forbade them. παραγγέλλω denotes that they acted as messengers of some higher power. They transmitted them commands as the rulers of the people charged with the duty of instructing them. Only in this case they could not bring forward any Scripture warrant for what they chose to command.

God's sight to give ear to you rather than to God; for well cannot but utter things we have seen and heard.

- 21. And they, after further threatening them, dismissed them; finding no means whereby they might check them because of the people, for they were all glorifying God over that which had come to pass; for the man was over forty years of age on whom this sign of healing was wrought.
- 23. And having been dismissed they came to their own friends, and brought them word of all that the chief priests and the elders said to them. And they, when they had heard, with one accord raised their voice to God, and said: Lord!<sup>2</sup> Thou art He who made heaven and earth, and the sea, and all things in them. Who through the mouth of David thy slave didst say: Why did nations rave,<sup>3</sup> and peoples practise<sup>4</sup> vanities? The kings of the earth came forward, and the rulers were assembled together against the Lord and against His Christ.<sup>5</sup>
- 27. For of a truth there were assembled in this city, against Thy holy child Jesus, whom thou didst anoint, both Herod and Pontius Pilate with nations and peoples of Israel, to do all things which Thy hand and Thy counsel marked off beforehand to happen.
- 29. And now, Lord, look upon their threats, and give to Thy slaves to utter Thy word with all boldness of speech, in

<sup>&</sup>lt;sup>1</sup> We. Expressed, and therefore emphatic; intimating their own view of the matter and feeling upon it.

<sup>&</sup>lt;sup>2</sup> Lord. Not κύριος, the usual word, but δεσπότης (whence despoi), lord and master, generally of the relations between a slave and his master.

<sup>&</sup>lt;sup>3</sup> Rave. ppvdosoput, strictly of spirited high-fed horses, to neigh, whinny and prance. Of men, to be wanton, unruly, haughty, insolent.

<sup>4</sup> Practise. μελετάω. Strictly, to care for, trouble themselves about.

<sup>5</sup> The Greek runs verbally as in LXX. Ps. ii. 1, 2.

the stretching forth of Thy hand to the working of healing and signs and portents, through the name of Thy holy child Jesus.

- 31. And when they had prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and uttered the word of God with boldness.
- 32. And the heart and the soul of the multitude who had believed was one, and not one said that aught of his substance was private property, but they had all things in common.
- 33. And the apostles gave forth with great power the testimony of the resurrection of the Lord Jesus; and great grace was upon them all, for neither was any one among them in want. For all who were possessors of lands or of houses sold them, and brought the prices of the things sold, and placed them at the feet of the apostles; and distribution was made to each as any one had need.
- 36. And Joseph, who was surnamed Barnabas by the apostles, which is, being interpreted, Son-of comfort, a Levite, a Cyprian by birth, having a field sold it, and brought the money, and laid it at the apostles' feet.
- V. But a certain man, Ananias by name, with Sapphira his wife, sold a possession and appropriated part of the price, his wife also being cognisant of it, and having brought a certain part placed it at the apostles' feet.
- 3. But Peter said, Ananias! Why has Satan filled thine heart, that thou shouldst deal falsely with the Holy Spirit and appropriate part of the price of the field? While it remained did it not remain thine; and being sold was it not in thy power? Why then didst thou place in thine heart

this deed? Thou has not dealt falsely with men, but with God.

- 5. And as Ananias heard these words he fell down and expired. And great fear fell on all those who heard. And the younger men rose up, and wrapped him up, and having carried him out they buried him.
- 7. And there was an interval of about three hours; and his wife, not knowing what had happened, came in. Peter answered her. Tell me: Did you sell the field for so much? And she said: Yes, for so much.
- 9. And Peter to her: Why did you agree to tempt the spirit of the Lord? Lo, the feet of those who buried thy husband are at the door and shall carry thee out.
- 10. And she fell down forthwith at his feet and expired. And the young men went in and found her dead, and carried her out and buried her by her husband. And great fear fell on the whole church, and on all those who heard these things.
- 12. And through the hands of the apostles many signs and portents came to pass among the people. And they were all with one consent in Solomon's colonnade. And of the
- <sup>1</sup> Expired. This is by derivation almost identical with εξέψες. Compare 1 Cor. v. 4, 5. It does not follow that instantaneous death would always follow on delivery to Satan, but death is clearly the result of being delivered into the hands of the man-slayer, come it soon, or come it late.

There had been no offence in action, for it was clearly, by St. Peter's own words, in his power to do what he pleased with his own property. The offence lay in the deceifful intent with which the man acted, which was a deliberate insult to the straight-forward character of the Almighty, an ignoring of His omniscience, and a clear indication to Him Who knows the secrets of men's hearts that Ananias had reservations from Him and was not heart-whole in His service. It is impossible to serve God and mammon.

<sup>2</sup> Solomon's colonnade. The word Porch suggests an entrance into the temple, a thoroughfare which would not be chosen as a place of rendezvous, as it would obstruct others, who in turn would disturb those assembled.

rest no one dared to cleave to them, but the people made much of them, and believers in the Lord were the more added, numbers both of men and women; so that they brought out the sick into the streets, and placed them on chairs and couches, so that when Peter came even his shadow might fall on some of them. And the multitude from the cities round about Jerusalem also came together, bringing sick folk, and people troubled by unclean spirits, and they were all healed.

- 17. And the high priest rose up, and all those with him, which is the school<sup>2</sup> of the Sadducees, and were filled with zeal, and laid their hands on the apostles and put them in the common prison. But a messenger<sup>3</sup> of the Lord during the night opened the doors of the prison, and bringing them out said: Go and stand and speak in the temple to the people all the words of This Life.
- 21. Accordingly they entered at dawn into the temple and taught. And the high priest got up,4 and those with him, and called together the Sanhedrim and all the senate of the sons of Israel, and sent to the prison<sup>5</sup> to have them

<sup>&</sup>lt;sup>1</sup> Troubled. δχλέω, to move, disturb. ψηφίδες ἀπῶσαι δχλεῦνται. All the pebbles are rolled, swept away by the water. Generally to trouble, importune.

<sup>&</sup>lt;sup>2</sup> School, alpeaus seems more nearly translateable school, persuasion than sect, which signifies division. The writer merely indicates the line of thought which they preferred (alpéanas), without any imputation either of praise or blame.

<sup>&</sup>lt;sup>8</sup> Messenger. Observe that this is the intrinsic sense of &γγελος, a word applied habitually to men, and indicating nothing whatever as to the nature of the envoy. Compare Apoc. xix. 10, and xxii. 8-9. From the nature of his commission it seems more than probable that this messenger was of the sons of Adam.

<sup>4</sup> Got up. mapayéveneves here seems to mean no more than this. From what follows it is evident that he did not go and find them in the temple.

It is worthy of note that three different words are used here. In verse 18 we have εν τηρήσει δημοσία, in v. 19 τὰς θύρας τῆς φυλακῆς, and here δεσματήριον.

brought. And the servants, when they arrived, did not find them in the guard-house. And they turned back and brought word, saying: The prison we found shut in all security, and the sentinels posted at the doors; but when we had opened we found no one inside.

- 24. And when they heard these words, both the high priest and the captain of the temple,<sup>2</sup> and the chief priests were completely at a loss about them as to how this might turn out. And someone came and brought them word: Lo, the men whom you placed in the guard-house are in the temple, standing and teaching the people.
- 26. Then the captain went off with the constables, and brought them; not with force, for they feared the people, lest they should be stoned. And they brought them and set them in the council.

And the high priest asked them, saying: We transmitted you the most distinct instructions not to teach in this name; and lo! you have filled Jerusalem with your teaching, and want to bring on us the blood of this man.

- 29. But Peter, answering with the Apostles, said: One must yield obedience to God rather than to men. The God of our fathers raised Jesus, whom you slew, having hanged All doubtless with significant shades of meaning, which, however, hardly have interest now except for connoisseurs.
- <sup>1</sup> Servants, i.e. of the Sanhedrim, the constabulary of the Levite guard that kept order in the temple.
  - <sup>2</sup> Captain of the temple, i.e. the man in command of the said Levite guard.
- I Transmitted you instructions. Observe that the high priest insists most emphatically on his envoyship, wishing to make it clear that he was not speaking in his personal capacity but as the representative of higher authority. And whether conscious of it or not he was doubtless the mouthpiece of the Archons of this age. See I Cor. ii. 6-9.
- <sup>4</sup> Slew. διαχειρίζω—strictly, to cause to pass through the hands. St. Peter avoids using a direct word signifying to kill, but an equivalent periphrasis is difficult to find in English. Compare Matt. xvii. 12.

him on a tree. Him has God exalted to His right hand as a Leader and Deliverer, to give repentance to Israel, and release from failures. And we are his witnesses of these saying, and so is the Holy Spirit which God gave to those who yield him obedience.

33. And they, when they heard, were cut to the heart,<sup>3</sup> and took counsel to kill them. But a certain Pharisec stood up in the council, by name Gamaliel, a teacher of the law, held in honour by all the people, and commanded to put the men outside for a little; and said to them, Men of Israel, consider carefully<sup>4</sup> over these men, what you are going to do. For before these days Theudas arose, calling himself some one; to whom a number of men attached themselves, about four hundred; who was killed, and all, as many as trusted him, were dispersed.

<sup>1</sup> Leader. λρχηγόs, beginning, originating. He was the originator of the new Life of which the Messenger spoke (see verse 20 ante). The word also means chief, prince, and the council may have understood it simply in that sense.

Deliverer. owrhp, a saviour, deliverer, preserver; in Greek, often of the gods. St. Peter distinctly says that he holds himself responsible to Jesus of Nazareth, now seated at the right hand of God, as of higher authority than the high priest, or anyone whom he may be representing.

- <sup>2</sup> The Holy Spirit which God gave . . . To understand the impression these words would convey to his hearers it is necessary to remember that nothing is more common than for men to speak under the influence of a spirit. This is recognised even to-day, as when we talk of the spirit in which a man speaks or writes, or when we speak of a certain act being done in a right or wrong spirit. We do not, indeed, personify the spirit commonly; and, indeed, for us there is One Holy Ghost, and all other ghosts are treated with contempt. But the doctrine of the Holy Ghost as the third person of the Blessed and Ineffable Trinity, appears never to have been enunciated formally till long after.
- Were cut to the heart, or, strictly, were sawn through. The ground was cut from under their feet, their authority despised, and their orders contemned.

<sup>\*</sup> Consider carefully. προσέχω, to hold to, to offer. προσέχετε έαντοῦ: seems therefore to mean, hold up before yourselves, present to your minds.

- 37. After him arose Judas, the Galilæan, in the days of the census, and turned away people after him; and he, too, perished and all who trusted him were scattered.
- 38. And as regards the present matters, I say to you: Stand off from these men, and let them alone; for if this plan, or this work, be of human origin it will fall to pieces, but if it be of God you will not be able to put them down, lest perchance you be found fighting with God.<sup>5</sup>
- 40. And they hearkened to him, and having called the apostles they ordered them in the roughest terms not to speak in the name of Jesus, and dismissed them. Accordingly they went rejoicing from the presence of the Sanhedrim, because they were deemed worthy to suffer dishonour on behalf of the Name; and all day long, in the temple and

Any one familiar with India knows the excitement caused by a census, or other inexplicable act of Government, on the native population, as also the absurd remours which are circulated about the intentions and requirements of the Government.

- <sup>2</sup> Turned away, or caused to revolt. Evidently he headed a faction of malcontents.
- Much has been written about Gamaliel's time-serving speech, but he seems to have spoken the soundest of good sense. As a body the Sanhedrim could hardly act in the matter except by way of opposition. Their individual conduct was matter for each man to consider for himself. Christ Himself said, "They that are whole need not a physician, but those who are sick. I came not to call the righteous, but sinners, to repentance."
- + Ordered them in the roughest terms. Literally, having skinned them they transmitted them orders. The skinning, or beating, for the word is also used in this sense, does not appear to have been physical any more than the sawing in two of the Sanhedrim by St. Peter's words, though doubtless the chastisement was as severe as it would be made.

¹ Census. ἀπογραφή, a writing off, copy; a list, register, inventory, especially of property alleged to belong to the State, but held by private persons; a list of moneys claimed by the State. Here apparently used of the renowned census, which took Joseph and the Blessed Virgin to Bethlehem. See note by Dean Alford in his Greek Testament here and under Lc. ii. 2.

from house to house, they ceased not teaching and joyfully proclaiming Jesus the Christ.

- VI. And in these days, as the disciples grew in numbers, there arose a murmuring of the Hellenists<sup>1</sup> against the Hebrews, because their widows were overlooked in the daily ministration.
- 2. And the twelve having called to them the multitude of the disciples, said: It is not acceptable that we should leave the word of God and wait at tables. Look out, therefore, brethren, from your number, seven approved men full of spirit and wisdom, whom we may appoint to this service; and we will give our undivided attention to the worship and the ministry of the word.
- 5. And the proposal found favour with the whole multitude, and they chose out Stephen, a man full of faith and of holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch; whom they set before the apostles. And having prayed they laid their hands upon them.
- 7. And the word of God grew, and the number of the disciples in Jerusalem increased greatly. And a great number of the priests gave ear to the faith.
- 8. And Stephen, full of grace and power, worked great portents and signs among the people. And there stood up

<sup>1</sup> Hellenists. 'Ελληνιστής, one who affects Greek customs in speech and deportment. From the fact that Greek was the tongue of the Scriptures in common use, and that of all the N.T. writers it will be clear that these were very numerous all over the East. The Hebrews themselves no longer spoke Hebrew proper, which was a dead language.

<sup>&</sup>lt;sup>2</sup> To this service, or over this need.

Bive our undivided attention to, or persist obstinately in.

certain of those of the synagogue called that of the Freedmen, and of the Cyreneans, and of the Alexandrians, and of those from Cilicia and Asia, arguing with them, and they had not strength to stand against the wisdom and the spirit with which he spoke.

- him speaking words of blasphemy against Moses and God. And they raised on their side both the people, and the elders, and the scribes; and they set upon him, and carried him off with them into the Sanhedrim, and set up false witnesses, who said: This man ceases not uttering sayings against the holy place and the law. For we heard him saying that Jesus, this Nazarene, will put down this place, and will alter the customs which Moses transmitted to us.
  - 15. And all who were sitting in the assembly looked
- <sup>1</sup> Freedmen. The word is evidently the Latin libertinus, a manumitted slave, whether released by his master or who had purchased his own freedom. The synagogue doubtless received the name from being used by Jews who had been carried to Rome, or been born there in captivity, and had become libertini under Roman law. Many such had been expelled from Rome.
- <sup>2</sup> And of the Cyreneans, and of the Alexandrians. The Cyrenean Jews were so numerous in Jerusalem that they had a special synagogue. A'exandria was the seat of the learning and philosophy of the Hellenists. Dean Alford says they would certainly have a synagogue in Jerusalem, and understands three distinct synagogues to be intended. Cyrene and Alexandria were towns, well-known centres of Jewish learning and thought. Cilicia and Asia were provinces, and the writer does not appear to imply separate synagogues appropriated to their usc.
- <sup>2</sup> Put forward. ὁποβάλλω, to throw, put, or lay, under. There seems a double suggestion in the preposition. 1st, that they put these men as a snare beneath Stephen's feet; 2nd., that they took case not to appear themselves in the matter.
- 4 Raised on their side, or shook together. ouvekunode suggests precisely the idea of agitation in the modern political sense.
- <sup>5</sup> Scribes. γραμματεύε, secretary, clerk, may well include all able to read and write among an illiterate population.

intently at him, and saw his face as it were the face of an angel (vii.). And the high-priest said, Are these things indeed so?

- VII. 2. And he said:—Brethren and fathers, hear. The God of the Glory appeared to our father Abraham when he was in Mesopotamia, before he settled in Charran, and said to him, Go forth out of thy land and from thy kindred, and come into the land which I will shew thee.<sup>2</sup>
  - 4. Then he went forth out of the land of Chaldees, and

late these things indeed so? The force of the kpa is very difficult to render. But taken in connection with what immediately precedes, and seeing that they were evidently addressed to St. Stephen, as we see by his replying and the patience with which he was heard, it seems clear that the high priest and all the council were strongly impressed—nay, all but persuaded in their own minds that they were in error. What was there to prevent St. Stephen from simply replying: Brethren and fathers, I am not aware that I have said precisely what these witnesses assert, and certainly I never blasphemed God or Moses. But Jesus of Nazareth has been raised from the dead. Of that there are many trustworthy and credible witnesses. And I am persuaded that he is no other than the prophet of whom Moses spoke, saying: A prophet shall God raise up to you from among your brethren like me, whom you shall hear.

In doing this he would have kept within the lines laid down by St. Peter, See Acts. i. 21, 22.

Neither should we permit our own ideas about the inspiration of Scripture to prevent us from seeing that the description of the witnesses as false witnesses hardly seems justified by the statement of their evidence. False witnesses they doubtless were, inasmuch as they said what was not true; and even further, in that they spoke in a lying spirit and against the truth. Still they appear to have been zealous for God and Moses according to their lights, and there seems to be little doubt that they thought they spoke in the interests of truth. Not that they are, therefore, to be acquitted of falsehood—as Jesus said, If ye were blind ye should not have sin, but now you say, We see; therefore, your sin remaineth. But the narrative should warn us that a specious pretext may deceive others, and even ourselves, and yet not acquit us before God, Who tries the heart.

<sup>2</sup> Which I will show thee. An an sois discovered as if no land had been settled upon, or rather as if the Speaker chose to intimate nothing about His intentions. The quotation follows the Lxx., only omitting a short clause, and out of thy father's house.

settled in Charran; and thence, after his father died, He made him emigrate into this land in which you are now settled. And He gave him no inheritance in it, not a pace, and promised to give it him in full possession, and to his seed along with him<sup>1</sup> while as yet he had no child.

- 6. And God spoke thus, that his seed should sojourn in a foreign land, And they shall enslave it and shall afflict it four hundred years;<sup>2</sup> and the nation whom they serve will I judge, said God, and after these things they shall go forth and serve me in this place.
- 8. And he gave him the covenant of circumcision, and so he begat Isaac, and circumcised him on the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs.
- 9. And the patriarchs, being jealous of Joseph, sold him<sup>3</sup> away into Egypt. And God was with him and delivered him out of all his afflictions, and gave him grace and wisdom before Pharaoh, king of Egypt, and he appointed him ruler over Egypt and all his house.

<sup>1</sup> And to his seed along with him. μετ' abror might mean after him, but seeing that Abraham never entered into possession it does not seem the right rendering here. The fact is, neither Abraham nor his seed have ever entered into complete possession, and whatever partial fulfilments have come to pass, the promise in its fulness still awaits fulfilment. Compare Heb. xi. 39, 40.

<sup>2</sup> In Exodus we find it stated in A.v. "Now the sojourning of the children of Israel who dwelt in Fgypt was four hundred and thirty years. Ex. xii. 40. Where LXX. have, "And the settling of the sons of Israel while they dwelt in the land of Egypt, and in the land of Canaan, was four hundred and thirty years.

By the chronology in margin of A.v. the promise is dated B.C. 1913, and the Exodus B.C. 1491, which gives an interval of 422 years.

It seems evident, therefore, that the sojourn in Canaan was included in

the period of slavery.

s Sold him away. & websorro is almost gave him over and sent him away, but the idea intended seems best conveyed as in the text, and is also in accordance with the fact as recorded in Genesis, where LXX. use the same word, adding "for twenty gold pieces." Gen. XXXVII. 28.

- and Canaan, and great affliction; and our fathers found no provisions. And Jacob, having heard there was corn in Egypt, sent forth thither our fathers first. And on the second occasion Joseph was made known to his brothers, and Joseph's descent was made known to Pharoah.
- 14. And Joseph sent and called to him Jacob his father and all the family, as many as seventy-five souls; and Jacob went down and ended, he and our fathers, and were sent away for burial to Sychem, and laid in the tomb which Abraham bought for a price of silver<sup>3</sup> from the sons of Emmor of Sychem.\*
- 17. And as the time drew near of the promise which God made known to Abraham, the people increased and multiplied in Egypt, until there arose another king who had not known Joseph. He outwitted our race and maltreated our fathers, causing their new-born babes to be exposed, that the race might not multiply.
- 20. At which time Moses was born, and was esteemed<sup>6</sup> of God. And he was nursed three months in his father's house; and when he was exposed the daughter of Pharaoh

<sup>&</sup>lt;sup>1</sup> Provisions, χορτάσματα, strictly fodder, forage; i.e. grass, feed for cattle, and metaphorical for human sustenance.

<sup>&</sup>lt;sup>2</sup> Corn. octia, strictly food made of corn, bread-stuffs.

<sup>3</sup> A price of silver, i.e. for hard cash.

Sychem seems to be used here for the place; but St. Stephen clearly fell into a misstatement, apparently mixing up the narratives of Gen. xxiii. and xxxiii. 18, 19. Compare Gen l. 13.

<sup>&#</sup>x27;s Made known to. The word is ἀμολόγησεν, implying that in the promise, or message, God confessed to Abraham His purposes concerning him. Compare Gen. xviii. 17-33.

<sup>&</sup>lt;sup>6</sup> Esteemed. ἀστεῖος, strictly of the town (ἄστυ), and so like Latin urbanus, polite; also witty, clever; and as a general word of praise dainty, neat, nice; ἀστεῖον κέρδος, a pretty piece of luck.

took him up, and brought him up for herself to be her son; and Moses was instructed in all Egyptian wisdom, and was mighty, both in speech and action.<sup>1</sup>

- 23. And when he was forty years old, it came into his heart to visit his brethren, the sons of Israel; and seeing one of them wronged he defended him, and smote the Egyptian, and effected redress for the oppressed<sup>2</sup> man; and thought that his brethren understood that God was giving them deliverance by his hand; but they did not understand.
- 26. And on the following day he appeared to them as they were fighting, and sought to reconcile them and make peace, saying: Sirs, you are brothers. Why are you wronging each other? But he who was wronging his neighbour, thrust him away, saying: Who appointed you ruler and judge over us? Are you wanting to kill me as you killed the Egyptian yesterday? And Moses fled at that word, and became a sojourner in the land of Madiam, where he begot two sons.
- 30. And when forty years were accomplished, there appeared to him in the desert of Mount Sinai an angel in a burning bush. And Moses wondered when he saw the sight; and as he went up to examine it there was a voice from the Lord: I AM THE GOD OF THY FATHERS, THE GOD OF ABRAHAM, AND ISAAC AND JACOB. And Moses trembled and did not dare to examine it.
  - 33. And the Lord said to him: Loose the sandals4 from

In speech and action, or strictly, in his words and works.

<sup>&</sup>lt;sup>2</sup> Oppressed. καταπονέω, to tire down, subdue after a long struggle.

In a burning bush. Literally, in fire of flame of a bramble.

<sup>&</sup>lt;sup>4</sup> Loose the sandals. ὑπόδημα, anything bound under. ὑπύδημα ποδῶν would therefore mean anything with which Moses happened to be shod.

thy feet, for the place whereon thou art standing is holy ground. I have seen, I have seen; the ill-treatment of my people who are in Egypt, and their groans have I heard, and am come down to deliver them. And now come! I will commission thee to Egypt.

- 35. This Moses, whom they denied, saying, Who appointed thee a ruler and a judge? Him God sent forth, as both ruler and ransomer, with the hand of the envoy who appeared to him in the bush. He led them forth, having wrought portents and signs in the land of Egypt, and in the Red Sea, and in the desert forty years.
- 37. This is the Moses who said to the sons of Israel, A prophet shall God raise up to you from among your brethren like me. This is he who was afterwards in the church in the wilderness with the angel who spoke to him in Mount Sinai, and with our fathers; who received living oracles to give to us; to whom our fathers were not willing to listen, but thrust him away, and in their heart turned back into

And thou shalt set bounds for the people all round, saying: Take heed to yourselves not to go up into the Mount, nor to touch any part of it; every

Commission. ἀποστείλω σε, I will make thee my ambassador, envoy, apostle.

<sup>&</sup>lt;sup>2</sup> Living oracles. Adylov, announcement, oracle, generally of prose utterances. Living, because they established a means of conscious and intelligent communication with the Almighty. To understand what was meant thoroughly we should have to know the nature and use of the Urim and Thummim, called in Lxx. the Manifestation and the Truth; and the breast-plate, which Lxx. call, The speaking place of the discernment; and many other details of the rites and their uses which were completely forgotten at a very early date, and indeed seem never to have been fully developed.

Moses himself appears to have been slow to hear or perceive what was required of him. See Ex. xiv. 13-15. Also compare the following with the narrative which follows. And the Lord said to Moses, Go down and solemnly protest to the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and stand ready against the third day; for on the third day the Lord will descend on to Mount Sinai before all the people.

Egypt; saying to Aaron, Make us gods who shall go before us; for this Moses, who led us out of the land of Egypt, we know not what has befallen him.

41. And they made a calf in those days, and brought up an offering to the phantom, and made merry in the works of their own hands. And God turned, and gave them over to serve the army of heaven, as it has been written in a book

one who has touched the Mount shall end in death. Not a hand shall touch it; for it shall be stoned with stones or be shot down with a bolt; whether it be cattle, or whether it be man, it shall not live. WHEN THE TRUMPET SOUNDS LONG THEY SHALL GO UP ON TO THE MOUNT. Ex. xix. 10-13. LXX. Compare 1 Cor. xv. 35, 36; and see also the translation of the chapter given in an Appendix.

<sup>1</sup> And God turned, and gave them over to serve the army of heaven. Reading the narrative in LXX. it is clear that not even Moses seems to have appreciated the real purpose of God. When the Lord descended on the mountain, and the trumpets sounded the advance, the sons of Israel were to have gone up on to the Mount. But they were told they would die if they did! Very well, what better thing could they have desired? They were to have died to Egypt and hondage, and to have been made a royal priesthood, a holy nation.

But they did not understand God's gracious and kingly purpose. He dwells not in dwellings made by the hands of men. Yet, when they would not go up into the Mount, He condescended to prescribe the tabernacle and all its furniture and use. But while this was being done, Aaron, at the instigation of the people, made the golden calf.

This sin Moses confessed to God on their behalf and besought Him to pardon it or blot him (Moses) out of His book. And God bade him go forward with his (Moses') people and He would send His angel before them, but Hs would not go up with them, lest He should destroy them on the road through their perverseness.

Thereupon the people went into mourning, and Moses pitched his tent outside the encampment; and those who sought the Lord came to him.

Afterwards Moses at God's command howed him two stone tables like the first, on which God wrote what had been written on the first tables, and the Tabernacle of the Wilderness was constructed and set up; and God brought them to the borders of the land and bade them go in and possess it.

But they would not obey and were turned back into the wilderness to perish there, and their children were led in by Joshua.

During the forty years in the desert it is clear from what St. Stephen says that God was present with them not personally, as when He spoke to Moses face to face, but by representatives, members of the army of heaven, whom they served instead of the King Himself.

of the prophets, Did you bring sacrifices and offerings to ME forty years in the desert, oh house of Israel? Nay, you took up the tabernacle of Moloch, and the star of the god Rephan, the types which you made to worship them, and I will transport you beyond Babylon.<sup>1</sup>

- 44. The tabernacle of the witness was with our fathers in the wilderness, as he appointed who told Moses to make it according to the type which he had seen. Which also our fathers took over and brought in with Joshua, when the nations were restrained whom God thrust out before the face of our fathers until the days of David. Who found favour with God,<sup>2</sup> and made request that he might find a dwelling-place for the God of Jacob.
- 47. And Solomon built Him a house, but the Most High dwells not in things made by hand, as the prophet says: Heaven is My throne, and the earth a foot-stool under my feet. What sort of a house will you build for Me, saith the Lord, or what is the place of My rest? Did My hand make all these things?<sup>3</sup>
  - 51. Ye stiff-necked and uncircumcised in heart and ears!
- <sup>1</sup> Babylon. The reference is evidently to Amos v. where Damascus, not Babylon, is mentioned. Another apparent inaccuracy on St. Stephen's part. The chapter will be found in an appendix translated from LXX
- <sup>2</sup> Observe that David found favour with the Almighty Himself, and was consequently persecuted by Saul, the people's king, and the elect of the army of heaven.

Yet God would not let him build Him a house, because he had poured forth blood in abundance and made great wars.

Also it would appear that the animal sacrifices under the law were instituted after the sons of Israel had refused the death which the Almighty offered them, a death to Egypt and slavery, and a new birth to royal and priestly dignity among men.

<sup>3</sup> Did My hand make all these things? The intention seems to be that the Almighty cares not to dwell in things made by others. He seeks to dwell in His people, who are the works of His hands.

You<sup>1</sup> always resist the Holy Spirit. As were your fathers, so are you. Which of the prophets did not your fathers persecute? And they slew those who brought word beforehand on earth concerning the coming of the Rightcous<sup>2</sup> One, whose betrayers and murderers you became. Who received the law for the setting of angels in order<sup>3</sup> and did not keep it.

- 54. And hearing these things they were sawn in twain in their hearts, and gnashed their teeth at him. And being full of Holy Spirit, he gazed into heaven, and saw the glory
- <sup>1</sup> You. Expressed and set in the most emphatic position at the beginning of the sentence. In this outburst St. Stephen appears to have distinctly failed in perception. His aim should have been to show them that they had been led astray by lack of perception, and followed the army of Heaven instead of its King. They were the real resisters of the Holy Spirit, and the men of the council had erred in allowing themselves to become instruments in their hands.
- <sup>2</sup> Righteous. Exacts is a very difficult word to translate. Strictly, it means observant of custom and rule, especially of social rule, well ordered; Latin, humanus. In short, it rather indicates the attributes of the true gentleman in the highest and best sense of the word. The example should warn us how impossible it is to judge others without condemning ourselves. Compare Rom. ii. 1, 2.
- <sup>3</sup> For setting angels in order. els διαταγάς άγγέλων must mean FOR the disposition of angels, not BY, as in A.V. The Revisers seem to have been in some difficulty, as they give two marginal readings; but neither of them seems to grasp the fact that the intention of the law was to put men in direct communication with the Almighty, and angels in subordination to them.

This idea found an embodiment indeed, more or less dimly, in the legends of Solomon and his command of the unseen world. It may seem inconsistent with some other parts of Stephen's speech, but several inaccuracies have been pointed out in it. Yet, that this is the purpose of God is testified over and over again. See for instance Eph. i. 15-23 and iv. 1-16. Hence the importance of self-respect and self-command. See Col. ii. 16-19.

to be provoked so as to speak unadvisedly with his lips, as the A.V. has it of Moses himself. Ps. cvi. 33. He was so full of zeal for God that he lost, in some sort, consideration for those whom he was addressing. Only the Master knew how to combine true zeal for God with true love for erring man. This appears to be the beginning of the fulfilment of Gabriel's words to Daniel:

of God, and Jesus standing at the right hand of God, and said: Lo! I see the heavens opened and the Son of man set at the right hand of God.

57. And they shouted with a great voice, and stopped their ears, and rushed with one consent upon him, and cast him out of the city, and stoned him.

And the witnesses put off their garments at the feet of a

"And after the sixty-two hebdomads Chrism shall be utterly destroyed, and there is no judgment in it, and the city and temple shall he destroy in concert with leader who shall come, they shall be cut out in a cataclysm, and unto an end of war cut short by order, by executions." Dan. ix. 26. Lxx. Where the destruction of Chrism appears to point to the crucifixion of the Christ, and the leader who shall come seems to mean the Blessed Paraclete, the Holy Spirit Who filled St. Stephen on this occasion, and because of Whose rejection Jerusalem was given over to destruction by the hands of the Romans, the the representatives of law and order in the then world.

Observe that it was not till Stephen spoke of things which he seems not to have been intended to impart to any one, and of which there could be no corroboration, that he was stoned. These things are written for our instruction, for however glorious the faithful martyr's crown may be, a higher honour and dignity are the true prize of the Christian calling.

The following, from LXX., seems very appropriate in this connection. Concerning Leaders. They have set thee as leader, be not lifted up. Be found among them as one of themselves; exercise consideration and so sit firm, and when thou hast wrought all thy service recline at ease, that thou mayest be gladdened through them, and mayest receive as a crown (στέφανον) the grace of a rightly ordered behaviour.

Speak, Oh, Elder, for it becomes thee, in clear understanding and assured confidence, and put no fetters on music. Where there is something to be heard do not pour forth speech, and do not play the wise man inopportunely.

A concert of music at a banquet of wine is a seal of carbuncle in a setting of gold.

A strain of music upon sweet wine is an emerald seal in a handle of gold. Speak, Oh, young man, if thou hast need, but a second time, with difficulty, if you are consulted. State briefly what you have to say, many things in few words. Be as one who is learning and keeps silence.

Among the great do not affect equality, and do not prate of many things when another is speaking. The lightning flashes before the thunder, and grace shall herald the modest man.

In season bestir thyself, and lag not in the rear. Run away into the

young man<sup>1</sup> called Saul, and stoned Stephen, calling upon Him in these words: Lord Jesus, receive my spirit. And he kneeled down and cried in a loud voice, Lord, set not down this sin to them. And after saying this he fell asleep.

- VIII. And Saul was with them agreeing to his execution. And there arose on that very day a great persecution against the church in Jerusalem, and they were all scattered abroad over the regions of Judæa and Samaria, except the apostles. And devout men fetched away<sup>2</sup> Stephen, and made great lamentation over him. And Saul was outraging the church, going into house after house, and dragging them off, men and women together,<sup>3</sup> he gave them over into custody.
- 4. They therefore who were scattered abroad went through, proclaiming the joyful word of the Message. And Philip, having gone down to a city<sup>2</sup> of Samaria, proclaimed the Christ to them. And the populace paid attention to the things Philip said with one consent, as they heard them and saw the signs which he wrought. For unclean spirits went

house, and seek not recreation. There play the child and work out thy thoughts, and fail not by arrogant speech. And, moreover, bless Him who made thee and intoxicates thee from His treasures. Sirach. xxxv. (xxxii) 1-13.

A young man. veavlas, a young man, youth; but mostly in the sense of a youth in character, i.e., brave and active, or wilful, headstrong. Saul was about 31 years old. See note under 1 Cor. xv. 8; also his own account of himself in Philip. iii. 4-12.

<sup>2</sup> Fetched away, συνεκόμισαν means rather collected him; the idea intended seem; to be that they reverently disposed and carried off the mangled and dishonoured corpse.

3 And dragging . . . together. The Greek is more brief but seems to mean no less.

A city. It is not quite clear whether Samaria itself is intended here; but it seems probable that a beginning was made at some smaller centre. It is clear from verse 25 that the effect was not confined to a single town or village.

forth from many who had them, shouting in a loud voice; and many paralytics and lame men were healed and there was great joy in that city.

- 9. And a certain man, Simon by name, was before them in the city, playing the Mage and deranging<sup>1</sup> the nation of Samaria, saying that he was some great one; to whom they gave heed, great and small alike, saying: This man is the power of God, which is called great.<sup>9</sup> And they gave heed to him because for some time he had perverted<sup>1</sup> them with his magic.
- 12. But because they trusted Philip's joyful message, concerning the reign of God and the name of Jesus Christ, they were baptised both men and women. And Simon himself believed, and after being baptised remained persistently with Philip, and seeing mighty works and signs come to pass was astounded.<sup>1</sup>
- 14. And the apostles at Jerusalem, having heard that Samaria had received the word of God, commissioned to them Peter and John; who having gone down prayed concerning them that they might receive Holy Spirit, for as yet it<sup>8</sup> had fallen on none of them, but they had only been baptised into the Name of the Lord Jesus. Then they laid their hands upon them, and they received Holy Spirit.
  - 18. And when Simon saw that through the laying-on of

I Deranging, perverted, astounded. One verb ¿¿loτημι occurs in all three places, meaning to cause to stand out, whether out of their true selves, or out of due rank and order.

<sup>&</sup>lt;sup>2</sup> Which is called great, i.e. which power; meaning that he was an exponent of the power which is truly great.

<sup>3</sup> It. πνεθμα ἄγων is used in this passage without the article and therefore in the impersonal sense, although it is not therefore to be supposed that what they received was other than the Holy Ghost.

the hands of the Apostles the Spirit was given, he brought them money, saying: Give me, too, this power, so that on whomsoever I lay my hands he may receive holy spirit.

- 20. But Peter said to Him: Thy silver be damned with thee, because thou didst propose to purchase with money the free gift of God. Thou hast neither share nor lot in this word, for thy heart is not straight before God. Change thy thoughts, therefore, from this thy wickedness, and make petition to the Lord, if haply the thought of thine heart may be put away from thee. For I see thou art come into the gall of bitterness and the bond of iniquity.
- 24. And Simon answered and said: Pray you<sup>8</sup> on my behalf to the Lord, that nothing may come upon me of the things you have spoken.
- 25. They therefore, after bearing solemn witness and speaking the word, returned to Jerusalem. And they evangelised many villages of the Samaritans.
- 26. And an angel of the Lord spoke to Philip, saying: Arise and go down South, on the road going down from

<sup>&</sup>lt;sup>1</sup> Be damned. «In eis ἀπώλεια» seems to mean precisely this. The expression, though commonly called swearing, does not seem to have the nature of an oath in the only true sense, and is only objectionable when used lightly or heedlessly, without sufficient reason.

<sup>&</sup>lt;sup>2</sup> May be put away from thee. Observe that though St. Peter had full power to bind and loose, he does not attempt to deal with this case, but points out to Simon the only way of escape, by appeal to the Lord Himself, and putting away the thought of his heart. Simon appears to think some judgment is denounced against him, and fails to see that nothing worse could come upon him than to be capable of such a thought.

<sup>&</sup>lt;sup>3</sup> Pray you. δεήθητε δμεῖs. The plural pronoun is expressed, showing that Simon recognised the power as distributed and not centred in St. Peter. Peter, on the other hand, addresses Simon in the singular, which has been retained to mark the co trast.

Jerusalem to Gaza; the same is desert. And he arose and went. And behold, a man of Ethiopia, a Eunuch and Chief of Candace, a Queen of Ethiopia, who was over all her treasure, who had gone to worship at Jerusalem. And he was returning, seated on his chariot, reading the prophet Isaiah.

- 29. And the spirit said to Philip: Go to this chariot and join it. And Philip ran up, and heard him reading Isaiah the prophet, and said: Do you understand what you are reading? And he said: How could I unless someone should guide me? And he invited Philip to come up and sit with him.
- 32. And the passage of the writing which he was reading was this: "Like a sheep he was led to slaughter, and as a lamb is speechless before him who shears it, so he opens not his mouth. In his humiliation the decision was taken from him, and who will tell forth his descent?" For his life was taken from the earth."

<sup>1</sup> Philip apparently being in Samaria when he received the message, would have to go southwards. Gaza is near the sea-coast, in the S.W. corner of Judæa, W.S.W. from Jerusalem, at a distance of about 51 miles.

<sup>2</sup> Or, more strictly, Queen of Ethiopians. Ethiopia seems to be used as a general name for Africa, the country of swarthy skins. The man was evidently one of the dark races, though probably not a negro proper. Dean Alford gives good reason for thinking that Ethiopia in this case means Upper Egypt.

s Philip ran up. The chariot was probably a two-wheeled cart without springs, and on a desert road and a long journey would be travelling at foot pace.

Who will declare His descent? The apostles know that He was the Son of God by Peter's confession, but had been forbidden to speak till he should be risen from the dead; and His condemnation before the Sanhedrim turned on this very point; which was also brought before Pilate, and seems to have been largely instrumental in inducing him to waive his own judgment in the matter, and give sentence in accordance with the wishes of the chief priests.

- 34. And the Eunuch answered Philip, and said: I pray thee, concerning whom does the prophet say this? Concerning himself, or concerning some other? And Philip opened his mouth, and, beginning from this scripture, proclaimed to him the joyful message of Jesus.
- 36. And as they were going down the road they came to some water; and the Eunuch says, See, water! What is there to prevent my being baptised? And he bade stop the cart. And they both went down into the water, both Philip and the Eunuch, and he baptised him.
- 39. And when they went up from the water, spiritual power<sup>1</sup> from the Lord caught away Philip, and the Eunuch saw him no more, for he went his way rejoicing. And Philip was found at Azotus,<sup>2</sup> and going through, he carried the joyful Message to all the cities till he came to Cæsarea.
- IX. And Saul, still inspiring thoughts of threats and murder against the disciples of the Lord, went to the high priest and asked of him letters to Damascus to the synagogues; in order that if he found any there of The Way, he might bring them bound, both men and women, to Jerusalem.

<sup>&</sup>lt;sup>1</sup> Spiritual power. wresum, physically wind, breath, is constantly used impersonally in this way. It may be noted that, so far as the Eunuch was concerned, this sudden disappearance must have given Philip all the outward characteristics of a spiritual messenger; and we should not too hastily assume that angels are necessarily of a different race. Compare Apoc. xix. 10, and xxii. 9.

<sup>&</sup>lt;sup>3</sup> Asotus, or Ashdod. The map shows a tributary of the little river Eskol crossing the road about 32 miles from Jerusalem. Supposing the baptism to have occurred here, then Azotus is about 14 miles off to N.W., near the coast. Caesarea is about 46 miles off along the coast to the north.

<sup>&</sup>lt;sup>3</sup> Any of The Way. It is not to be supposed that Saul used this expression, which is evidently that of the writer himself.

- 3. And as he was going it befell that he was drawing near Damascus. And suddenly light from heaven flashed like lightning about him, and, falling to the earth, he heard a voice saying to him: SAUL, SAUL, WHY ART PERSECUTING ME? And he said, Who art thou, my lord? And He: I AM JESUS, WHOM THOU ART PERSECUTING. BUT ARISE, AND GO INTO THE CITY, AND IT SHALL BE TOLD THEE WHAT THOU MUST DO.
- 7. And the men who were journeying with him stood transfixed<sup>3</sup> and speechless, hearing the voice but seeing no one.<sup>3</sup>
- 8. And Saul arose from the earth, but though his eyes were opened he saw nothing; and leading him by the hand they brought him into Damascus. And he was three days sightless, and did not eat nor drink.
  - 10. And there was a certain disciple in Damascus,
- 1 I am Jesus . . . . It should be remembered that Saul must have known very well who Jesus of Nazareth was, and indeed the whole of His public acts as well as those of John Baptist, and the unflinching testimony borne by His followers to His resurrection from the dead. See note under 1 Cor. xv. 8. It is not probable that he heard the report of the Roman soldiers concerning His resurrection, which the chief priests and elders seem to have kept carefully to themselves.
- <sup>2</sup> Stood transfixed. είστηκεισαν = came to a stand. That Saul should afterwards describe all his companions as falling to the earth (Acts xxvi. 14), so far from indicating carelessness or incorrectness in the writer, is strongly in favour of his accuracy. Here he is narrating the facts, as he doubtless took pains to learn them. Paul, on the other hand, was the last person to describe correctly the effect on his companions, and would naturally conclude that what affected him so powerfully must have affected them also.
- \* Hearing the voice but seeing no one. This is clearly not at variance with Acts xxii. 9. Compare Jno. xii. 29, for a precisely similar instance in respect to the sense of hearing. The effect on the sense of sight is strictly analogous, for the description of the light flashing about him like lightning appears to describe what his companions saw.

named Ananias. And the Lord said to him in vision, Ananias! And he said, Here, Lord! And the Lord to him, Arise and go into the street! called Straight, and inquire at the house of Judas for one Saul by name, of Tarsus. For behold he is praying, and has seen a man, Ananias by name, coming in and placing his hand upon him, in order that he may recover sight.<sup>2</sup>

- 13. And Ananias answered, Lord, I have heard from many concerning this man, how many ills he has done to Thy saints in Jerusalem. And here he has authority from the chief-priests to bind all who invoke on themselves Thy Name.
- 15. And the Lord said to him, Go. For a choice instrument is this man to me, to exalt My Name in the presence of nations, and kings and sons of Israel. For I will shew him how many things it behoves him to endure on behalf of My Name.
- 17. And Ananias went off and entered into the house, and laid his hands on him, and said: Saul, my brother! The Lord commissioned me, Jesus, Who appeared to you on the road by which you came, in order that you might recover sight and be filled with Holy Spirit.
- 18. And straightway there fell from him, from his eyes, as it were scales; and he recovered sight, and rose up and was baptised, and after taking food was strengthened. And he was with the disciples in Damascus some days. And forthwith proclaimed Jesus in the synagogues, saying: This man is the Son of God.

<sup>&</sup>lt;sup>1</sup> Street, ρύμη, strictly the rush, force, swing of a body in motion. Also a street, lane, alley, but with reference rather to the rush of life in it than to the material buildings.

<sup>&</sup>lt;sup>2</sup> Recover sight. Or strictly look up, but often in this sense.

- 21. And all his hearers were astounded, and said: Is not this he who in Jerusalem ravaged those who invoked on themselves this name, and came here with this intent, to take them in bonds to the chief-priests? But Saul was the more strengthened, and confounded the Jews who were living in Damascus, demonstrating that: This man is the CHRIST.
- 23. And when some days had passed the Jews consulted together to make away with him, but their plot was known to Saul. And they closely watched the gates day and night, to make away with him. But the disciples took him and let him down by night through the wall, lowering him in a basket.1
- 26. And when he was come to Jerusalem he tried to join the disciples; and they all feared him, not believing him to be a disciple. But Barnabas took him and brought him to the apostles, and described to them how in the way he had seen the Lord, and that He had spoken to him; and how in Damascus he gave unflinching testimony to the Name of Jesus.
- 28. And he was among them going into and going out of Jerusalem, speaking boldly in the Name of the Lord. And he spoke and argued with the Hellenists, and they were arranging to make away with him. But the brethren learning it brought him down to Cæsarea, and sent him away to Tarsus.2

<sup>2</sup> It was evidently during this visit to Jerusalem, which St. Paul himself tells us, Gal. i. 18-21, lasted about a fortnight, that he saw the vision mentioned Acts xxii. 17-21.

<sup>1</sup> Here evidently occurred the visit to Arabia. Saul evidently thought that the fact of his former real in persecuting the church would give him authority with his fellow-countrymen, and when he found it was not so retired to Arabia as related in Gal. i. 17. There is therefore an interval of three years at this point in the story of Saul, and apparently in the whole narrative.

- 31. The Church, therefore, over the whole of Judæa and Galilee and Samaria had peace, being built up, and walking in the fear of the Lord and in the comfort of the Holy Spirit was increased.
- 32. And it befell that Peter, after passing through all the churches came down also to the saints living at Lydda. And there he found a certain man named Æneas, confined to his couch since eight years, who was paralysed. And Peter said to him, Æneas! Jesus the Christ healeth thee. Arise, and make thine own bed. And straightway he got up. And all saw him who lived at Lydda and Saron, and some of them turned to the Lord.
- 36. And in Joppa there was a certain disciple named Tabitha, which being interpreted means Gazelle. She was full of good works and deeds of kindness. And it so happened that in those days she fell sick and died; and having washed her they put her in an upper room. And Lydda being near to Joppa, the disciples, hearing that Peter was there, sent two men to him to fetch him, saying: Come straight to us without delay.

<sup>&</sup>lt;sup>1</sup> The churches. These words are supplied, as it is difficult to be so concise in English as the Greek is. It must not therefore be taken to mean more than the Greek does. It was obviously impossible to organise churches openly in Judæa at this time, and those of The Way did not avow it openly without occasion. It may well be questioned however if they were not too timid, in leaving Stephen to face the Sanhedrim alone; and afterwards Paul to face the Jewish mob. See Acts xxi. But the Lord Himself said the children of this world are wiser in their generation than the children of light.

<sup>&</sup>lt;sup>2</sup> And some of them turned to the Lord. This seems to be the intention. If all had turned the statement would have been made differently.

<sup>3</sup> Dopaás, an antelope, gaselle, so called from its large bright eyes.

<sup>&#</sup>x27; Joppa is N.E. of Lydda, about 13 miles distant. Lydda again is about E.N.E. of Jerusalem, the distance being some 24 miles.

- 39. And Peter arose and went with them. And when he was come they took him up into the upper chamber; and all the widows came to him weeping and shewing shirts and clothes, all made by the Gazelle when she was with them.
- 40. And Peter turned them all out, and kneeling down prayed; and turning to the body said: Tabitha: Stand up. And she opened her eyes, and seeing Peter sat up.
  - 41. And giving her his hand he made her stand up, and having called the saints and the widows, set her beside them alive. And it became known throughout all Joppa, and many believed on the Lord. And it so befell that he spent a good while in Joppa with one Simon, a tanner.
  - X. And a certain man in Cæsarea named Cornelius, a captain of the regiment called the Italian, a pious man who feared God with all his house, and did many acts of kindness to the people, and worshipped God continually; saw in a vision manifestly about three o'clock in the afternoon, an angel of God, coming in to him and saying to him, Cornelius! And he gazing at him and becoming frightened, said: What is it, my Lord? And he said to him, Thy prayers and thy deeds of kindness went up for remembrance before God. And now commission men to Joppa, and send for a certain

<sup>&</sup>lt;sup>1</sup> A captain. The word is ξκατοντάρχης, ruler of a hundred. Captain is given as a modern equivalent, commanding a company, which however is a smaller unit than the Roman one of 100. Similarly Regiment is given as a rough approximation to the σπείρα, a term often used for the manipulus, which consisted of 200 men, but here probably a cohort.

<sup>&</sup>lt;sup>2</sup> Three o'clock in the afternoon. This seems to be the intention. The Greek is, about the ninth hour. Following the same notation the sixth hour is translated noon in v. 9.

<sup>&</sup>lt;sup>3</sup> Went up for remembrance before God. Apparently the angel is stating something which occurred in the ordinary routine of business in heaven, in consequence of which the angel had been commissioned to Cornelius.

Simon who has the surname of Peter. He is staying with one Simon, a tanner, whose house is by the sea.

- 7. And as the angel who was speaking to him went away, he called two of his household, and a pious soldier of those who were his faithful adherents, and having explained all things to them he commissioned them to Joppa.
- getting near the city, Peter went up on the top of the house to pray about noon. And he became very hungry, and would have eaten, but while they were making ready, he fell into a trance, and sees heaven opened and a vessel descending, something like a great sheet let down upon the earth by the four corners; in which were all the four-footed and creeping things of the earth and birds of the air.
- 13. And there came a voice to him, Arise, Peter. Slay<sup>4</sup> and eat. And Peter said, Not so, Lord. For I never ate anything common or unclean. And the voice again, a second time, to him: Things which God has cleansed make not thou common. And this was done three times, and straightway the vessel was taken up into heaven.
  - 17. And as Peter was at a loss within himself as to

I Joppa is about 35 miles from Cæsarea along the coast, so that the men evidently lost no time on the road.

Would have eaten. Evidently this was an unusual attack of hunger; he would p-obably have taken his usual meal before this hour, and would not eat again till later; but feeling hungry asked them to cook him something. St. Peter was as yet inexperienced in spiritual needs of this kind. St. Paul learned to know their meaning better. See Rom. xv. 22-24.

<sup>3</sup> Let down on the earth by the four corners. Certainly not knit at the four corners as in a.v., but rather spread out flat, suspended by the corners and let down till it rested on the surface of the earth.

<sup>&</sup>lt;sup>1</sup> Slay. θόω, strictly, to offer to the gods, at first of things offered or burnt to the gods. Afterwards to sacrifice a victim, and sometimes merely to slay an animal.

what might be the vision he had seen; behold the men who had been commissioned by Cornelius, inquiring for the house of Simon, came to the entrance, and called to inquire if Simon, surnamed Peter, was lodging there.

- 19. And as Peter was reflecting on the vision, the Spirit said to him, See! There are men asking for you. But arise and go down, and go with them; and make no difficulties, for I commissioned them.
- am he whom you seek. What is the cause that has brought you? And they said, Captain Cornelius, a rightcous and God-fearing man, as all the nation of the Jews will testify, was instructed by a holy angel to send for thee into his house, and hear words from thee.
- 23. So he called them in and made them welcome. And next day he rose and went forth with them, and some of the brethren from Joppa went with him.
- 24. And on the following day he came into Cæsarca; and Cornelius was expecting them, and had called together his kin and his intimate friends. And as Peter was entering, Cornelius met him, and falling at his feet worshipped him; but Peter raised him, saying, Stand up. I too myself am a man. And taking his arm<sup>2</sup> went in; and finds many come together, and said to them, You understand<sup>3</sup> how unheard-of

<sup>2</sup> Taking his arm. συνομιλών αὐτφ clearly implies some familiar gesture of the sort.

<sup>3</sup> You understand, ὁμεῖς ἐπίστασθε. The pronoun is emphatic, implying that as residents they were quite familiar with Jewish prejudices. So in the following sentence κάμοι εδειξεν implies that Peter is acting contrary to the usual custom and his own practice in consequence of this shewing by God.

<sup>1</sup> To the entrance. πυλών, not the door of the house, but the gate of the premises. Probably there was a courtyard before the house, or it was built enclosing a square courtyard.

a thing it is for a Jew to be on familiar terms or to go near a Gentile; and I have been instructed by God to call no man common or unclean. Wherefore also I came without opposition when I was sent for. I inquire therefore by what word you sent to fetch me.

- 30. And Cornelius said, Four days ago I was fasting to this hour, and at three o'clock praying in my house. And lo! a man stood before me in shining raiment, and says: Cornelius, thy worship has been listened to, and thy kindnesses have been remembered before God. Send therefore to Joppa, and call for Simon, whose surname is Peter. He is staying in the house of Simon a tanner, beside the sea; and he, when he comes, will speak to thee.
- 33. Therefore I sent to you forthwith, and you did well<sup>3</sup> in coming. Now therefore all we are present before God to hear all things that have been enjoined on you by God.
- 34. And Peter opened his mouth and said, Of a truth I am convinced that God is not a respecter of persons; but in

Without opposition. A.v. and R.v. appear quite correct here, though the Lexicon gives incontestably, which would imply that Peter feit himself overruled in the matter.

<sup>&</sup>lt;sup>2</sup> By what word. Here A.v. and R.v. seem to miss the intention. It is not to what intent, but rather by what instruction. It should not be forgotten that communications from the unseen world were then commonly accepted and believed in. Now the Holy Spirit had been poured out, not on one here and one there, but on a great company whose number was ever increasing. Soon therefore the lesser spirits changed their tactics with people in general, and began to work silently, and strove to discredit all supernatural manifestations with men, as the only way of avoiding certain defeat.

<sup>&</sup>lt;sup>3</sup> You did well. Expressing Cornelius' own feeling in the matter, not as criticising Peter's conduct whether favourably or otherwise.

<sup>&</sup>lt;sup>4</sup> I am convinced. καταλαμβάνομα: implies that he is seized by a strong conviction.

every nation he who fears Him and works rightcousness<sup>1</sup> is is acceptable to Him. The word of His commission to the sons of Isracl, announcing the joyful message of peace through Jesus Christ—He is Lord of all—you know; the word which is spread over all Judæa, beginning from Galilee after the baptism which John proclaimed, Jesus of Nazareth; how God anointed him with Holy Spirit and with power, so that he passed through the land<sup>2</sup> doing acts of kindness, and healing all those overmastered by the devil, for God was with him.

- 39. And we are witnesses of all the things he did, both in the country of the Jews and Jerusalem. Whom also they raised aloft, having hanged him on a tree. Him God raised up on the third day, and gave Him to be seen, not by all the people, but by witnesses who had been elected beforehand by God; by us, who ate and drank with Him after He was risen from the dead.
- 42. And He made us his messengers to proclaim to the people, and to bear solemn witness<sup>4</sup> that it is He who is marked off by God as Judge of living and of dead. To Him

¹ Righteousness is hardly an adequate rendering of the word. δίκαιος means observant of custom, rule, especially social rule, Latin humanus. εργαζόμενος δικαιοσίνην is pretty nearly, therefore, who behaves like a gentleman.

<sup>&</sup>lt;sup>2</sup> The land. These words are supplied to complete the sense.

<sup>&</sup>lt;sup>3</sup> Raised aloft. This is the strict meaning of ἀναιρέω. Compare Jno. iii. 14, where, however, ὑψόω is the word, as also in Jno. viii. 28 and Jno. xii. 32, which is referred by St. John to the manner of His death. ἀναιρέω often means to kill.

<sup>4</sup> Bear solemn witness. It is difficult here to avoid the thought that had the Apostles come forward to support Stephen when he was taken before the Sanhedrim, his testimony might have been differently delivered and more effectual, but he was left to bear his witness alone, and what wonder if he slightly lost his head?

all the prophets bear witness, that everyone who puts his trust in Him receives release from failures<sup>1</sup> through His Name.

14. And while Peter was still uttering these words the Holy Spirit sell on all those who were hearing the word. And they of the circumcision who believed, all who had come with Peter, were astounded, because the free gift of the Holy Spirit had been poured forth also on the nations; for they were hearing them speaking in tongues and magnifying God.

Then Peter answered: Can anyone forbid water, seeing they received the Holy Spirit even as we did? And he ordered them to be baptised in the Name of the Lord. Then they asked him to stay on with them a few days.

XI. And the apostles and the brethren throughout Judæa heard that the nations too had received the word of God.<sup>3</sup> And when Peter went up to Jerusalem those of the circumcision came to him with objections, saying: You went into the houses of men uncircumcised, and ate with them.

Release from failures. St. Peter himself seems to have underrated the intention of this phrase, which includes not only the remission of past failures but also release from the effects of the fall and from liability to failure in the future. It was through a low conception of this purpose and intention that St. Peter and many others who strove nobly, yet missed the fulness of the victory and blessing intended for men.

<sup>&</sup>lt;sup>2</sup> Even as we did. It was not merely that they had received the Holy Ghost, but that the illapse was precisely such as had occurred to the Apostles and their company at the first.

The word of God. What precisely was intended by the writer might be matter of doubt; but the fact is that they had been put into direct communication with the Almighty, a privilege which the Jews were too prone to think their own peculiar property. And herein lay the essence of the Judaising propensities St. Paul, the apostle of the Gentiles, had to combat. See his epistle to Romans passim, especially chapter xi., and the epistle to Galatians.

<sup>\*</sup> Came to him with objections. This seems to be the intention of διεκρίνοντο πρὸς αὐτὸν. διακρίνω, strictly to discern, distinguish; they felt scruples and expressed them.

- 4. And Peter began at the beginning and laid the matter before them in order, saying: I was in the city of Joppa praying, and saw in trance a vision; some vessel descending, like a great sheet lowered by the four corners out of heaven, and it came to me. And I fixed my eyes on it and examined it, and saw the four-footed things of the earth, and the beasts, and the creeping things, and the birds of the air.
- 7. And I heard a voice saying to me, Arise, Peter, kill and eat. And I said, By no means, Lord. For common or unclean thing never entered my mouth. But the voice answered a second time out of heaven, Things which God has cleansed, do not thou make common. And this happened as many as three times, and the whole was drawn up again into heaven.
- 11. And lo! at that moment three men came and stood before the house where I was, commissioned from Cæsarca to me; and the Spirit told me to go with them. And there went with me also these six brethren; and we entered into the house of the man.
- 13. And he explained to me bow he had seen an angel in his house, standing and saying to him: Send to Joppa, and send for Simon who is surnamed Peter, and he will speak words<sup>1</sup> to thee wherein thou shall be saved and all thy house.
- 15. And as I began to speak, the Holy Spirit fell upon them just as on us in the beginning, and I remembered the word of the Lord, how he said: John indeed baptised with

<sup>&</sup>lt;sup>1</sup> Words. phματα=things spoken, uttered; not words of his own, but sayings uttered by commission from heaven, the place whence the angel had been commissioned,

water, but you shall be baptised in Holy Spirit. If therefore God gave them the like free gift even as to us, who trusted on the Lord Jesus Christ, who was I to be able to hinder God?

- 18. And when they heard these things they were reassured, and glorified God, saying: Then it seems that to the nations also has God given repentance unto life.
- 19. They therefore who were scattered to avoid the affliction that befell over Stephen, went through as far as Phonicia and Cyprus and Antioch, speaking the word to no one except only to Jews. And some of them were men of Cyprus and Cyrene, and they when they reached Antioch spoke to the Grecks, proclaiming the joyful message of the Lord Jesus.
- vas the number that trusted and turned to the Lord. And word reached the ears of the church in Jerusalem concerning them: and they commissioned Barnabas to pass through as far as Antioch. And he, when he arrived and saw the favour of God, rejoiced and exhorted them all to set their hearts to await the Lord. For he was a good man, and full of holy spirit and of faith. And no small number was added to the Lord.
- 25. And he went forth to Tarsus to look up Saul, and having found him he brought him to Antioch. And it befell

<sup>&</sup>lt;sup>1</sup> Repentance seems unsatisfactory for µerdroia, which means change of mind, or of thoughts, implying a radical change of motives and springs of action, rather than what is commonly understood by repentance.

<sup>&</sup>lt;sup>2</sup> Phanicia. The N.W. of Palestine, along the sea coast between Acre and Beyrout.

<sup>3</sup> To pass through. διελθείν evidently means, to make a tour of visitation.

that for a whole year they assembled in the church, and taught a goodly crowd. Also that the disciples first called themselves? Christians in Antioch.

- 27. And in those days some prophets went down to Antioch from Jerusalem. And one of them, named Agabus, stood up and signified<sup>3</sup> through the Spirit that there was going to be a great famine over the whole inhabited world; which also came to pass in the time of Claudius.
- 29. And among the disciples, as any one was prospered so he set aside, each of them, to send for distribution<sup>4</sup> to those brethren who dealt in Judæa. Which purpose they also carried out, sending it to the elders by the hand of Barnabas and Saul.
- XII. And about that time Herod the King laid hands on some of the church to maltreat them. And he killed James, the brother of John, with the sword.
- 3. And seeing that it pleased the Jews, he proceeded further to seize Peter also; and it was in the days of unleavened bread. And having arrested him he put him in
- In the church. Of course church here is used to translate ἐκκλησία, which means an assembly. That at Athens commonly met in the open air, and though it is possible that the church met sometimes under cover there is no reason to suppose they had a building for the purpose.
- <sup>2</sup> Called themselves.  $\chi p\eta \mu \alpha r l \langle \omega \rangle$ , to do, carry on, business. To transact business under a certain name is practically to adopt it, and the word is often used in this sense.
- <sup>3</sup> Signified. onpairw, to make known by signs or figures, which is a method largely used in prophecy.
- <sup>4</sup> Distribution. Or more strictly for service, ministry. els διακονίαν would in fact be very nearly rendered by the modern expression giving in charity; which shows how unsuitable a word charity is to render ἀγάπη in 1 Cor. xiii.
- <sup>5</sup> Days of unleavened bread, i.e. the feast of the passover, or rather the fast that preceded it, as Passion-week does Easter,

ward, making him over to four quarternions of soldiers for custody; intending after the passover, to bring him up before the people.

- 5. Peter therefore was being guarded in the prison; but there was fervent<sup>1</sup> prayer arising from the church to God concerning him.
- 6. And when Herod was just going to bring him forward, on that night Peter was asleep between two soldiers, bound with two chains; and sentinels before the door were keeping guard over the prison.
- 7. And lo! an angel of the Lord stood beside him, and light shone in the room. And he struck Peter on the ribs and awoke htm, saying: Rise up quickly; and his chains fell away off his hands.
- 8. And the angel said to him, Gird yourself and bind on your sandals; and he did so. And he says to him, Cast your garment about you and follow me. And he went out following him, and knew not that it was real which came to pass under the angel, but thought he was seeing a vision.
- 10. And passing through the first guard and the second, they came to the iron gate that leads into the city, which opened to them of itself, and going out they went forward one street: and straightway the angel left him.
- assuredly that the Lord commissioned his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he understood this he went to the house of Mary, the mother of John, who is

<sup>&</sup>lt;sup>1</sup> Fervent. ἐκτενής from ἐκτείνω, to stretch out, as the hands are stretched out in earnest entreaty.

surnamed Mark, where a goodly number were assembled and praying.

- 13. And when he knocked at the door of the entrance, a servant-girl went to listen named Rose, and recognising Peter's voice, for joy she did not open the gate, but ran in and brought word that Peter was standing before the gate. And they said to her, You are raving; but she persisted that it was so, and they said, It is his angel.
- 16. But Peter continued knocking, and having opened they saw him and were astounded. But he motioned to them with his hand to be silent, and described how the Lord had brought him forth out of the prison, and said: Carry word of these things to James<sup>9</sup> and to the brethren; and going forth he went to another place.
- 18. And when it was day there was no small stir among the soldiers, as to what then had become of Peter; and Herod sent for him, and not finding him questioned his guards, and ordered them to be led off.<sup>3</sup> And going down from Judza to Cæsarea he tarried there.
- 20. And he had a desperate quarrel with those of Tyre and Sidon. And with one consent they came to him, and having won over Blastus, the king's chamberlain, they petitioned for peace because their country was nourished from the king's country.

<sup>&</sup>lt;sup>1</sup> A goodly number. ikavol, sufficient, i.e. many; but not more than the occasion warranted.

<sup>&</sup>lt;sup>2</sup> James, doubtless meaning the son of Alpheus. See chap. i. 13.

<sup>3</sup> To be led off—evidently for execution or other condign punishment. It has been argued with good reason that the deliverance was effected in the last watch of the night, otherwise it would have been discovered when the guard was changed. This will account for the haste evident throughout. It was clearly important that Peter should be in hiding before daylight, for fear of being apprehended again.

- 21. And on a set day Herod, clad in royal array, sat on the tribune and made them a harangue. And the people called out, It is the voice of a God, and not of a man. And forthwith an angel of the Lord smote him, because he gave not the glory to God; and he was eaten of worms and expired.
- 24. And the word of God grew and increased. And Barnabas also and Saul returned from Jerusalem, after fulfilling their mission, bringing along with them John, who was surnamed Mark.
- XIII. And there were in Antioch, in the church there, prophets and teachers. There was Barnabas and Simeon, who is called Niger, and Lucius of Cyrene, and Manaen, Herod's foster brother, and Saul.
- <sup>1</sup> The tribune. The word  $\beta \hat{\eta} \mu a$  is difficult to render satisfactorily. A.v. translates throne, R.v. the same, with judgment seat in the margin. Neither is satisfactory. The word really means a raised place to speak from in public, and pulpit is the nearest modern equivalent, save that it is associated directly with public worship. The Latin equivalent is rostra. The term judgment seat should be put aside altogether, for in the Athenian law courts there were two  $\beta \hat{\eta} \mu a \tau a$ , one for the plaintiff and one for the defendant. In the  $\delta \kappa \kappa \lambda \eta \sigma l a$  at Athens the orators ascended a  $\beta \hat{\eta} \mu a$  to address the assembly, and this is the true key to its use here. The passage has an important use in illustrating the intention of the word  $\beta \hat{\eta} \mu a$ , as used in Rom. xiv. 10.
- <sup>2</sup> Made them a harangue. δημηγορίω, to speak in the assembly, address the people; to make long set speeches, but usually of such as are filled with popular fallacies, ad captandum vulgus. (Liddell and Scott).
- 3 Mission. Suanovia, service, see verses 29, 30, the last chapter. And observe that Antioch is now become the centre of interest; and appears to have formed a stepping-stone to Bphesus, the seat of Artemis and the stronghold of heathenism, where Paul fought the Beast so valiantly.
- <sup>4</sup> Cyrene, or Cyrenaica, the province to which Cyrene gave its name. It was on the north coast of Λfrica, west of Egypt. Cyrene was a great centre of Jewish learning, mentioned with Alexandria in chapter vi. 9, ante, where it seems to be implied that the Cyrenian Jews had a synagogue in Jerusalem. It was afterwards identified with Synesius, who was bishop there.

- 2. And as they ministered to the Lord and fasted, the spirit said, Separate me, then, Barnabas and Saul for the work with respect to which I have been besought as regards them. Then they fasted and prayed, and having laid their hands upon them set them free.
- 4. They, therefore, being sent forth by the Holy Spirit, went down to Seleucia; and thence they sailed away to Cyprus. And having reached Salamis they proclaimed the good message of God's word in the synagogues of the Jews. And they had John also in attendance upon them.
- 6. And having passed through the whole island as far as Paphos,<sup>5</sup> they found a certain man, a Mage and mock-prophet, a Jew named Barjesus, who was with the Proconsul Sergius Paulus, an able<sup>6</sup> man. He<sup>7</sup> sent for Barnabas and Saul, and begged that he might hear the word of God.
  - 8. And Elymas the Mage (for so is his name translated)8
- <sup>1</sup> Ministered. λειτουργέω seems to imply public and united worship for a set purpose; doubtless to learn what was the purpose of the Lord, and how it should be carried out.
- <sup>2</sup> I have been besought, προσκέκλημαι, perfect passive; not apparently excluding an active call by the Holy Ghost, but representing it as the result of the earnest worship which had preceded; which also seems implied by the use of the particle δη, after the verb before. Compare the use of the word ἐπικαλέσμαι. Acts xxv. 11, 12, and Joel ii. 32, Lxx.
- <sup>3</sup> Set them free, i.e. from their duties in the local church in which they were prophets or teachers.
  - 4 Seleucia. The port of Antioch, at the mouth of the river Orontes.
  - <sup>5</sup> Paphos, a seaport near the western extremity of Cyprus.
- <sup>6</sup> Able. ouver6s = understanding, intelligent, which in speaking of a man of high position one indicates by the use of the word able, or some kindred word.
  - 7 He. οδτοs, this one, the latter, i.e. Sergius Paulus.
- <sup>8</sup> For so is his name translated, i.e. µáyos (whence mage and magician) is the Greek equivalent of the Arabic Elymas. In other words Elymas was an Arabian sorcerer.

opposed them, seeking to turn away the Proconsul from the faith. But Saul, the same is Paul, filled with holy spirit, fixed his eyes on him and said: Oh, full of all enticement and casy make-shift.<sup>1</sup> Thou son of the devil. Thou enemy of all righteousness. Wilt thou not cease from perverting the ways of the Lord, which are straightness itself? And now, behold, the hand of the Lord comes upon thee, and thou shalt be blind, and not see the sun for a season.

And thereupon there fell upon him mist and darkness,<sup>2</sup> and he went about asking people to lead him by the hand. Then the Proconsul, seeing what had come to pass, believed, being greatly struck with the teaching of the Lord.

- 13. And putting out from Paphos, those about Paul<sup>3</sup> went to Perga in Pamphylia. And John departing from them<sup>4</sup> returned to Jerusalem; but they, passing through from Perga, reached Antioch in Pisidia; and entering into the synagogue on the Sabbath day sat down.
- 15. And after the reading of the law and the prophets the rulers of the synagogue sent to them saying: Brethren!

Easy make-shift. padiouppla, ease in doing, easy work, a ready way of doing a thing; easiness, lasiness, sloth; unscrupulousness, recklessness, want of principle. Here evidently of the make-shifts which the enemy of mankind seeks to foist upon them in lieu of sincerity and honesty.

- <sup>3</sup> Mist and darkness. Some think, and reasonably enough, that the two words denote two stages in the loss of sight. Compare Mc. viii. 22-26.
- <sup>3</sup> Those about Paul. Showing at once that Paul is felt by the writer to be the central figure of the group. Probably it was shortly after that the writer first met him.
- <sup>1</sup> Departing from them. ἀποχωρήσας indicates a departure or separation in spirit preceding the physical separation. The Judaising spirit was probably too strong in him to permit him as yet to work in concert with the Apostle of the Gentiles.

<sup>&</sup>lt;sup>1</sup> Enticement. 86hos, a bait for fish, and so susceptible of several translations, wile, craft, cunning, deceit.

If there is in you a word of exhortation to the people, speak.

- 16. And Paul stood up, and motioning for silence with his hand, said, Ye men of Israel, and ye who fear God, hear. The God of this people chose out our fathers, and exalted the people during their sojourn in the land of Egypt, and with a high hand he led them forth out of it; and for about the space of forty years he bore with their humours in the desert; and, after destroying seven nations in the land of Canaan, he divided to them their land.
- 20. And after these things he gave them judges about four hundred and fifty years till Samuel the prophet. And then they asked for a king, and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, forty years; and afterwards set him aside, and raised up David for them to the throne; to whom also he testified, saying: I found David, the son of Jesse, a man after my own heart, and he shall perform all my designs. 2
- 23. From this man's seed, according to the promise, he brought to Israel a Saviour Jesus, after John had prepared the way by proclaiming the baptism of repentance to all the people of Israel before the face of his approach.
  - 25. And when John was completing his course, he said:

<sup>&</sup>lt;sup>1</sup> Exalted. The strong measures of repression resorted to by the Pharoah who knew not Joseph were evidently the result of a feeling that the Hebrews were a superior race; just as the persecution of the Jews in Russia is the result of a similar feeling.

<sup>&</sup>lt;sup>2</sup> There is no attempt at quotation here, though we catch as it were an echo of Ps. lxxxix. 20 and I Sam. xiii. 14. Possibly St. Paul made quotations in addressing the congregation, which have been lost in the summary—and a very able summary it evidently is—given us by St. Luke.

Who do you suppose me to be? I am nothing. But lo! there comes after me one whose sandals I am not worthy to loose from his feet.

- 26. Brethren,<sup>2</sup> sons of the stock of Abraham, and those among you who fear God, to you is the word of this deliverance sent forth. For they who dwelt in Jerusalem and their rulers,<sup>3</sup> though they knew him not, nor discerned the voices of the prophets which are read every sabbath day, yet fulfilled them. And finding no cause of death in him, requested Pilate that he should be executed. And when they had finished all things which had been written concerning him, they took him down from the tree and put him in a tomb.
- 30. But God raised him from death, and he was seen many days by those who had gone up with him from Galilee to Jerusalem, who now are his witnesses to the people.
- 32. And we bring you the joyful message, the promise made to our fathers; for this God has completely fulfilled to their children, that is to us, in raising up Jesus. As also has been written in the first Psalm, My Son art Thou. If this day have begotten thee.

I I am nothing. οὐκ εἰμὶ ἐγώ, I have no existence. Like Moses and Elijah he was great indeed as measured by human standards, yet he no less than they was nothing compared with Him who came after. As far as the kingdom or Reign of God was concerned, he was not born.

<sup>&</sup>lt;sup>2</sup> Brethren, ανδρες άδελφοί, Brother men. The joyful message is for all mankind, and for the Jews as men, the privilege they had as Yews was that it should first be proclaimed to them.

<sup>&</sup>lt;sup>3</sup> Rulers, or Archons, not excluding human rulers, but as little excluding the powers spiritual and unseen.

<sup>4</sup> Gone up with him, i.e. to the feast of the Passover.

<sup>&</sup>lt;sup>5</sup> Observe that St. Paul evidently dates the Divinity of the Lord from the resurrection. Not that it did not exist before, but that it then first had any existence outside the knowledge of God, so that creature existence became responsible for recognising it. The crucifixion, therefore, was accepted by

- 34. But when he raised him out of death, now no longer liable to turn back into corruption, he spoke thus: I will give to you<sup>1</sup> the hallowed and faithful rule<sup>2</sup> of David. Wherefore also it says in another place: Thou shalt not give Thy Holy One to see corruption.<sup>8</sup>
- 36. For David indeed, after serving his own generation, by the will of God fell asleep, and was laid with his fathers and saw corruption; but he whom God raised up did not see corruption.
- 38. Be it known to you therefore, brethren, that through this man is offered to you departure from failures, and from all those things from which you could not be justified under the law of Moses. In Him, everyone who trusts is justified.
- 40. See therefore that that come not upon you which has been said in the prophets: Behold ye despisers, and wonder, and be cut off. For I work a work in your days,

God as an act of obedience and zeal for Him. The words occur exactly as in Lxx., Ps. ii. 7. So it would seem that in the version St. Paul knew the two first Psalms formed one; and indeed in the extant version these two are distinguished from all others by having no descriptive heading, being themselves apparently an introduction to the Book of the Psalms.

- <sup>1</sup> To you. δώσω ὑμῖν, to you in the plural, not to thes. The promise is to the nation at large.
- <sup>2</sup> Rule. This word is supplied. The Greek is more wide and general τὰ δοια Δαυίδ τὰ πιστὰ which occur in Lxx. Isaiah lv. 3. The rest is paraphrase rather than quotation.
  - <sup>3</sup> This is a quotation from Ps. xv. (xvi.) 10. LXX.
- <sup>4</sup> Be it known, or rather perceived. St. Paul is not asking them to take it on his bare word, but to perceive it in the light of Scripture. γνωστὸν ἔστω, I trust you will see.
- <sup>b</sup> Offered. καταγγέλλεται asserts St. Paul's mission as ambassador of God, in virtue of which he is proclaiming God's purpose.
- <sup>6</sup> Is justified. How? Nay that is God's affair. He must be trusted for this very purpose.

## a work which you will shall no way believe if one tell it you out in detail.1

- 42. And as they went out, they besought them that these words might be spoken to them during the week.<sup>2</sup> And when the congregation broke up, many of the Jews and of the pious proselytes followed Paul and Barnabas, and they spoke to them exhorting them to continue on in the favour of God.<sup>2</sup>
- 44. And on the next Sabbath, nearly the whole city collected to hear the word of the Lord. And the Jews, seeing the crowds, were filled with jealousy, and opposed the things spoken by Paul, speaking against them and blaspheming.
- 46. And Paul and Barnabas spoke plainly to them, and said: It was necessary that the word of God should be first spoken to you; but since you thrust it away and judge yourselves unworthy of the lasting life, lo! we turn to the

<sup>&</sup>lt;sup>1</sup> Evidently from Habak. i. 5. The quotation is not verbally as in t.xx., but very close.

During the week. els το μεταξῦ σάββατον must clearly mean in the week between. See marginal reading A.V. The R.V. omits mention of the Gentiles following a better text, but inexplicably retains the next sabbath. They were far too deeply moved to want to wait a whole week.

<sup>3</sup> Exhorting them. Encelow, they persuaded them, i.e. sought to induce them; giving the tendency and purpose of what they said. Observe that they did not seek to convert them, but to get them to stay on where they were. Paul's speech exhibited the crucifixion as an unconscious fulfilment of prophecy and of the purpose of God; and the means whereby they might stay on in His favour, was by accepting it as such, and rejoicing in the deliverance it had accomplished for them. The danger was that they should deny that Jesus of Nazareth was the Christ, and that His death had effected reconciliation.

<sup>4</sup> It was necessary. draykaios often refers to the constraint of kinship, and this was probably both intended and understood,

nations. For the commands of God to us' runs thus: I have set thee for a light of nations, that thou mightest be for deliverance to the extremities of the earth.<sup>2</sup>

- 48. And the Gentiles hearing this rejoiced, and glorified the word of the Lord, and trusted; as many as were appointed for lasting life. And the word of the Lord was carried abroad through all the country-side.<sup>3</sup>
- 50. And the Jews urged on the pious women, the élite of the place,4 and the principal men of the city, and raised persecution against Paul and Barnabas and turned them out of their borders. And they shook off the dust of their feet against them and went to Iconium. And the disciples were filled with joy and holy spirit.
- XIV. And it befel in Iconium that they entered after the same manner<sup>5</sup> into the synagogue of the Jews, and so spoke that a great number, both of Jews and Greeks, believed; but the Jews who were not persuaded stirred up and embittered the souls of the Gentiles against the brethren.

<sup>&</sup>lt;sup>1</sup> To us. Observe that St. Paul includes his hearers among the recipients of these commands. He is pleading the mission of Israel at large, not any special command received by himself and Barnabas.

<sup>&</sup>lt;sup>2</sup> Except the first word τέθεικα for δέδωκα, the words will be found exactly as they stand in Isaiah xlix. 6. LXX.

<sup>&</sup>lt;sup>3</sup> Country-side. χώρα is here evidently an indefinite expression for the country round the city. Antioch in Pisidia being a place of considerable importance.

<sup>&</sup>lt;sup>4</sup> The élite of the place. τὰs εὐσχήμοναs, the elegant in figure, mien and bearing, the ladies of the place admired for their grace and manners, and good fame.

<sup>&</sup>lt;sup>5</sup> After the same manner. κατά τὸ αὐτὸ, a somewhat indefinite expression. See note on ἐπὶ τὸ αὐτὸ under chap. iii. 1, ante.

<sup>&</sup>lt;sup>6</sup> Believed. πιστεύειν, it should be noted, emphasises the idea of trust, rather than of intellectual belief. With the heart man believes to salvation.

- 3. They spent therefore a considerable time, speaking boldly in the Lord, who bore witness to the message<sup>1</sup> of His favour, giving signs and portents to come to pass through their hands.
- 4. And the bulk of the city was divided, and some were on the side of the Jews and some for the apostles. And when a rush took place both of the Gentiles and Jews with their rulers to outrage and stone them, they had knowledge of it; and fled to the cities of Lycaonia, Lystra, and Derbe, and the country round, and there remained proclaiming the joyful message.
- 8. And a certain man in Lystra, without strength in his feet, was sitting, lame from his mother's womb, who had never walked. He listened to Paul as he spoke, who, looking fixedly at him and seeing that he had faith for deliverance, said in the Great Voice: RISE AND STAND UPRIGHT ON THY FEET. And he sprang up and walked.
- raised their voice, saying in Lycaonian<sup>2</sup>: The Gods have taken the form of men and come down to us. And they called Barnabas, Zeus; and Paul, Hermes; since he was the principal speaker.
  - 13. And the priest of Zeus, who acted for the city,

<sup>1</sup> Message. The Greek is λόγος, word; but the sense seems best conveyed by a little freedom in this instance.

<sup>&</sup>lt;sup>2</sup> Many absurd remarks have been made about this in connection with the gift of tongues, which St. Paul doubtless possessed, see I Cor. xiv., though that of interpretation of tongues would have been more to the purpose here. But a complete misunderstanding of these spiritual gifts is involved in the supposition that they have any bearing on this incident. The locally current speech of Lycaonia would naturally be unintelligible to a stranger, just as the rustic tongue in Devonshire or Yorkshire, to say nothing of Wales, Scotland, or Ireland, would not be readily intelligible to a Londoner.

brought bulls and garlands to the gates, the crowds assisting, and wanted to sacrifice. But the apostles Barnabas and Saul rent their clothes to shreds and leaped forth into the throng, shouting and saying: Sirs, what is this that you are doing? We, too, are men in the same plight as yourselves, and come to you as messengers of good, to turn you away from these useless things to the Living God, Who made heaven and earth and the sea, and all that is in them. Who in the past generations suffered all the nations to go their own ways; yet he still left not Himself without testimony, working good, giving showers from heaven and fruitful seasons, filling your hearts with food and mirth. And with these words they with difficulty restrained the crowds from sacrificing to them.

19. And there came Jews from Antioch and Iconium, and, having won over the people, they stoned Paul and dragged him out of the city, thinking that he was dead. But

<sup>&</sup>lt;sup>1</sup> To the gates. Apparently the intention was to sacrifice at each gate, or at least at the principal gates.

<sup>&</sup>lt;sup>2</sup> Rent their clothes to shreds. Action of this kind is not much used in phlegmatic Britain, but would be readily understood by these Asiatics and affect them powerfully.

<sup>&</sup>lt;sup>3</sup> In the same plight, δμοιοπαθείς, though doubtless meaning and conveying of like passions, of like nature, yet seems to mean first and foremost subject to the like infirmities and misfortunes.

<sup>&</sup>lt;sup>4</sup> The people, τοὺς ὅχλους, the crowds, i.e. the trades and other popular bodies. Observe what a difficult part God's messengers have to play. Stephen in his zeal for God failed apparently through want of consideration for men. Paul, apparently, came very near a similar failure with the Jews at Antioch and Iconium, but was faithful in his testimony and observed carefully the words of Jesus in his dealings with them, and God did not suffer this His holy one to see corruption. Compare I Cor. iv. 6-16; 2 Cor. vi. 3-13.

b Thinking that he was dead, rouldantes abrov resudant implies rather more than this. rouls, to deem, hold, believe, shews that they had not merely been carried away into a vindictive act on the spur of the moment, but were deliberately compassing his death and took care to see that it was effected so far as that lay in their power. If St. Luke was a doctor in this Antioch the

when the disciples came round him, he rose up and went into the city; and the next day went forth with Barnabas to Derbe.

- 21. And after proclaiming the good message to that city, and making a large number of disciples, they returned to Lystra, and Iconium, and Antioch, confirming and establishing the souls of the disciples, exhorting them to continue in the faith, and saying: Our road into the Reign of God is beset by many afflictions.
- 23. And after electing them elders in each church, they prayed with fastings, and committed them to the Lord, on whom they had placed their trust. And having passed through Pisidia, they came into Pamphylia; and having spoken the word in Perga, went down to Attaleia. And thence they sailed away to Antioch, whence they had been commended to the favour of God for the work which they fulfilled.
- 27. And being arrived they assembled the Church, and brought them tidings of all that God had done in conjunction with them, and that He had opened to the nations a door of faith. And they spent not a little time with the disciples.

incident would have much interest for him, and we may be sure he took care to learn what people had to say about it. The defeat of this deliberate attempt, apparently successful at the time, must have had no small effect in convincing its perpetrators that they could not prevail, and this would account for St. Paul's immediate return with impunity over the same ground; which was doubtless deliberate on his part, as he was close to Tarsus when at Derbe, and could easily have gone there overland had he been in any way disconcerted by this attack upon his life. Compare 2 Cor. xii. 10-11.

<sup>&</sup>lt;sup>1</sup> Committed them. παρατίθημι to place beside, set before; almost therefore to introduce to a person. Nearly akin to παρίστημι used in chap. xxiii. 33, when Paul was introduced to Felix as a Roman citizen who had been nearly done to death by the Jewish populace in the Temple.

- XV. And some came down from Jerusalem and taught the brethren, that if they were not circumcised to the Mosaic custom they could not be delivered. And when a stand was made against them by Paul and Barnabas, and no little questioning, they arranged to send up Paul and Barnabas and certain others of their number to the apostles and elders at Jerusalem concerning the question that had been raised.
- 3. Accordingly, being sent on their way by the Church, they passed through both Phœnicia and Samaria, telling forth and relating the conversion of the Gentiles; and caused much joy to all the brethren.
- 4. And being come to Jerusalem they were welcomed by the Church and the apostles and elders, and brought them tidings of all that God had done in conjunction with them.
- 5. And some of those from the school of the Pharisees who had believed stood forth saying that it was necessary to circumcise them, and instruct them to keep the law of Moses; and the apostles and the elders assembled to see about this matter.
- 7. And after much discussion had ensued, Peter stood up and said to them: Brethren, you understand how from the earliest days God made choice among us, that through my mouth the Gentiles should hear the word of the good message and accept it.

<sup>1</sup> You understand. δμεῖε ἐτίστασθε, appealing to their own knowledge, and so disclaiming any idea of advocating any personal claim in the matter.

<sup>&</sup>lt;sup>2</sup> Through my mouth. In connection with this remark is it not singular that St. Peter deliberately made over the Gentiles to SS. Paul and Barnabas, confining his own labours to the circumcision? See Gal. ii. 6-10. It is evident that if St. Paul was the apostle to the Gentiles, the distinction arose because the others did not rise into the fulness of their world-wide commission. See Matt. xxviii. 19, Lc. xxiv. 47, and compare Rom. xi. 13-16.

- 8. And God, Who discerns the heart, bore them witness; giving them the Holy Spirit even as to us, and made no distinction between us and them, having cleansed their hearts to the faith.
- a yoke on the neck of the disciples, which neither our fathers nor we have had strength to bear? Whereas it is through the favour of the Lord Jesus that we trust to be delivered, even as they do.
- 12. And the whole assembly kept silence and listened to Barnabas and Paul, relating all the signs and portents which God had wrought among the nations through them.
- 13. And when they ceased speaking James responded, saying: Brethren, hear me. Symeon<sup>2</sup> has related how first God visited the Gentiles to take out of them a people to His Name. And to this accord the words of the prophets, as it is written: After these things I will turn back, and build again the tent<sup>3</sup> of David which has fallen, and build up its destroyed walls,<sup>4</sup> and restore it; in order that the

 $<sup>^1</sup>$  Assembly. The word is  $\pi\lambda\hat{\eta}\theta$ os, which evidently means no less, and may mean more.

<sup>&</sup>quot;Brethren, hear Me!" is evidently a piece of local colour. It has been well remarked that we are not to regard as verbatim reports, the speeches St. Luke gives us. But we are not losers thereby. The speeches are doubtless summaries, more or less condensed according to the importance of the occasion or the speaker; but they have all the charm of vigorous character sketches, and doubtless give the substance and gist of what was said with no less truth than brevity.

<sup>3</sup> Tent. It is worthy of notice that σκηνή, a tent, booth, also means a stage, for theatrical performances.

<sup>&</sup>lt;sup>4</sup> Its destroyed walls, τὰ κατεσκαμμένα αθτής, its things dug down, speaking of it under the simile of a building which has been deliberately destroyed.

rest of mankind may make thorough search for the Lord, and all the nations over whom My Name has been invoked upon them, saith the Lord, Who does these things; matters well known from the beginning.

- who are turning to God from the nations; but to write to them to abstain from the pollutions, of the idols and from that which is strangled, and from blood. For Moses, from the earliest times, has in every city those who preach him, being read in the synagogues every Sabbath.
  - 22. Then it seemed good to the apostles and the elders with all the assembly, to choose out men of their number and send them to Antioch with Paul and Barnabas; Judas, who was called Barsabbas,<sup>5</sup> and Silas; men who were leaders among the brethren; having written by their hand:—THE APOSTLES AND THE ELDERS AND THE BRETHREN, TO THOSE

I Matters well known from the beginning. The R.v. rightly rejects some words here which have no sufficient authority, being clearly a later addition by some one who did not follow the speaker's intention. The quotation reproduces very nearly the LXX. version of Amos ix. 11, 12, and the words yrauth an alienos are not part of it. They seem to be added apologetically by the speaker, as intending to intimate that what he said, or could say, on the matter was all perfectly known to his hearers—so he proceeds at once to state his own feeling in the matter.

<sup>&</sup>lt;sup>2</sup> My decision, εγὰ κρίνω. The ego is strongly emphasised, not as claiming authority to impose his own opinions upon others, but rather as disclaiming any ex cathedra utterance, and stating his own personal decision, leaving his hearers to attach weight to it or not according to their own judgment.

Pollutions. dλίσγημα, anything polluted. Compare St. Paul on the subject, 1 Cor. viii. 9, 10.

<sup>4</sup> Things strangled, blood. Both apparently counted delicacies by some, but both forbidden to the whole race when the covenant was made with Noah. See Gen. ix. 1-7.

<sup>&</sup>lt;sup>5</sup> Barsabbas, Son of return or of conversion; or son of rest, or son of swearing. (Cruden.)

THROUGHOUT ANTIOCH AND SYRIA AND CILICIA, BRETHREN GATHERED FROM THE NATIONS: GREETING.

Since we heard that some who went forth from us disturbed your souls with things we transmitted not, it seemed good to us by common consent, to choose out men and send them to you with our beloved Barnabas and Paul, men who have given over their lives on behalf of the Name of our Lord Jesus Christ. Accordingly we commissioned Judas and Silas and them, to carry the same message by word of mouth.

- 28. For it seemed good to the Holy Spirit and to us, to lay no further load upon you beyond the following necessary things; to abstain from idol-offerings, and from blood, and from things strangled, and from fornication; from which you will do well in guarding yourselves most carefully. FARE-WELL.
- 30. Accordingly they being dismissed went to Antioch, and having assembled the community,<sup>5</sup> they delivered the letter. And having read it, they rejoiced over the exhortation; Judas too and Silas, themselves also being prophets,
- 1 With things we transmitted not. Whether this is the grammatical intention or not, it seems to give the real sense. διαστέλλω, to put asunder, tear open; to separate, distinguish. Also in Middle (as here) to give a decision, determine; to command, give orders; but in this sense it would surely be of transmitted orders.
- <sup>3</sup> With one consent. γενομένοις δμοθυμαδόν, would mean physically assembled in general council, but here evidently means, after coming to an unanimous decision.
- <sup>3</sup> Barnabas and Paul. Barnabas as the older convert, as well as the introducer of Paul both at Jerusalem (Acts ix. 27) and at Antioch (xi. 25) would naturally be regarded as the senior. Indeed the heathen at Lystra placed them in the same order (xiv. 12).
- ' Given over. rapadlowu, means much more than to hazard. Indeed to a believer the only risk was that they should fail in tact or perception.

<sup>\*</sup> Community, το πλήθος, the mass, the body of disciples.

with many words of exhortation, encouraged the brethren and further strengthened them.

- 33. And after some stay, they were dismissed in peace by the brethren to go to those who commissioned them. And Paul and Barnabas spent some time in Antioch teaching and declaring with joy the message of the Lord's word, as did also many others.
- 36. And after some days, Paul said to Barnabas: Let us return then and visit the brethren in every city where we carried the word of the Lord, and see how they keep it.
- 37. And Barnabas proposed to take along with them also John, whose surname is Mark; but Paul thought it best not to take with them this particular man, who parted from them in Pamphylia, and did not go with them to the work.
- 39. And the difference came to a climax,<sup>2</sup> so that they parted from each other; and Barnabas, taking Mark with him, sailed out to Cyprus. And Paul, having chosen Silas, went forth, after being commended to the favour of the Lord by the brethren, and passed through Syria and Cilicia, confirming the churches.

<sup>&</sup>lt;sup>1</sup> Then. The use of the particle δη indicates that the proposal had reference to something preceding, either the situation in general, or some remark by Barnabas. Probably there was nothing of importance to detain them in Antioch.

<sup>&</sup>lt;sup>2</sup> The difference came to a climax. Lyévero mapotuous might be translated exasperation, irritation, arose; and perhaps no more is intended. But mapotuous was used of the severe fit of a disease, and remembering that the writer was a doctor, it seems highly probable that he diagnosed the situation pretty accurately. Barnabas, as well as Peter, had shortly before been rebuked by Paul, see Gal. ii. 11-13; and though no outward breach occurred, it is easy to see that had Barnabas gone with Paul he would have had to play a subordinate part where he had on the first journey appeared as the senior. Under these circumstances it is not strange that a paroxysm should have occurred as described.

- XVI. And he came down to Derbe and Lystra. And behold a certain disciple was there named Timothy, son of a faithful Jewess, but by a Greek father, well reported of by the brothren in Lystra and Iconium.
- 3. Him Paul wished to go forth with him, and taking him, circumcised him,<sup>2</sup> because of the Jews who were in those parts, for they all knew that his father was Greek.
- 4. And as they went through the cities they made over to them to keep the decrees which had been decided upon by the apostles and elders at Jerusalem. Accordingly the churches were confirmed in their trust, and daily increased in numbers.4-
- 6. And after passing through the Phrygian and Galatian country, having been forbidden by the Holy Spirit to utter
- <sup>1</sup> Came down. κατήντησεν is a very appropriate word here, for St. Paul must have come down to it from the Cilician gates, the celebrated mountain pass.
- <sup>2</sup> Circumcised him. Observe that it is clearly stated that the circumcision of Timothy was a matter of expediency on Paul's part. He clearly could not have represented it in any other light. If, on the one hand, he preached that circumcision was tantamount to lapse from the standing of grace (Gal. v. 1-6), on the other hand he taught that all things are permitted, but all things are not expedient. The action is clearly to be explained by reference to 1 Cor. ix. 18-23.
- <sup>3</sup> Decrees. This word is, perhaps, hardly satisfactory, at least, unless the nature of the written decrees is kept fully in mind. The writers had carefully disclaimed authority to decree anything in the usual sense of the word, and confined themselves to pointing out certain things which they would do well to avoid in their own interests.
- ¹ Increased in numbers. This is paraphrase rather that translation. ἐπερίσσευον τῷ ἀριθμῷ seems to mean they overflowed the numeration, i.e. iresh converts, uncounted hitherto, were daily discovered.
- <sup>5</sup> The Phrygian and Galatian country. Galatia, or Gallogrecia, was originally part of Phrygia, and they appear not to be very sharply separated in the writer's mind. Taken in connection with Gal. iv., and many passages in St. Paul's writings, which indicate that the Greeks stand next in order after the Jew in God's purpose, it would seem that the evangelisation of the Galatians on this occasion was rather permitted by God than intended by Him.

the word in Asia,<sup>1</sup> on getting down to Mysia they tried to go into Bithynia,<sup>2</sup> and the spirit of Jesus did not permit them.

- 8. And passing by Mysia they went down to Troas.<sup>3</sup> And a vision was seen by Paul all through the night; a man, some Macedonian, standing and calling upon him, and saying: Pass through into Macedonia, and come to our aid.
  - 10. And as he perceived the vision, straightway we6
- <sup>1</sup> Forbidden . . . in Asia. Asia, of course, means the Roman province of that name, including Myzia, Lydia, Caria. See Dean Alford's note to the passage.
- <sup>2</sup> Bithynia. This would be the only route they could go if they avoided Asia. Observe the Holy Spirit, speaking doubtless through a prophet, had forbidden them to utter the word in Asia, but not to pass through the province. Now, when they turned aside towards Bithynia, the spirit of Yesus did not permit it. The distinction is important, and the passage remarkable as being almost, if not, unique in distinguishing the spirit of Jesus from the Holy Ghost, the Blessed Paraclete.
- <sup>3</sup> To Troas. If they did not enter Bithynia they could not reach the Troad without passing through Mysia; passing by, therefore, is to be understood in the sense of passing them without speaking the word. By Troas is probably meant the chief city of the Troad, Alexandria Troas.
- <sup>4</sup> All through the night. This is clearly the intention of δω τη̂s νυκτὸs. The A.V. and R.V., in the night, fails to express the urgency of this secret appeal.
- <sup>5</sup> Perceived. elder seems rather to apply to the subsequent perception of the scope and intention of the vision than to the time of seeing it.
- <sup>6</sup> We. Here the writer has evidently joined the company. The tradition is that St. Luke was a physician of Antioch, by which Antioch, in Syria, is commonly understood. It has been suggested, however, and with far more probability, that he was really of Antioch in Pisidia, and joined Paul at that city on this his second journey.

The occurrence of the phrase of  $\pi \epsilon \rho l$   $\Pi a \hat{\nu} \lambda o \nu$  (Acts xiii. 13), just before he sails for Attalia, on his way to this Antioch, together with the sudden transition from Saul to Paul just before, appear to indicate preparation on the writer's part, to enter on the narrative of the subsequent events, when he himself was one of those about Paul, without any sudden break, and without thrusting his own personality unduly on the reader's attention. The idea that he attended Paul in his professional capacity is by no means improbable, but he was evidently attached to him by the strongest personal regard, and identified himself with all the great Teacher's plans and movements henceforth.

sought to go forth into Macedonia, assuredly gathering<sup>1</sup> that the Lord had summoned us to carry the good message to them.

- 11. And setting sail from Troas we ran before the wind<sup>2</sup> to Samothraké, and on the following day to Neapolis, and thence to Philippi, which is the first<sup>3</sup> city of the region of Macedonia, and a colony;<sup>4</sup> and we remained in the city itself, and spent some time<sup>5</sup> there.
- 13. And on the Sabbath day we went forth outside the gate beside the river, where prayer was wont to be made, and sat down and spoke to the women who came together.
  - 14. And a certain woman named Lydia, a dealer in
- <sup>1</sup> Assuredly gathering. συμβιβάζοντες, i.e. taking the vision in connection with what had gone before. Compare συμβιβάσαι σε σύνεσω. (Dan ix. 22, LXX.)
- <sup>2</sup> Setting sail ran before the wind. St. Luke's language with reference to nautical matters is worthy of careful notice. He always uses the correct technical terms, but his descriptions are those of an experienced traveller—not of a sailor. (See "The Voyage and Shipwreck of St. Paul," by Mr. Smith, of Jordan Hill.) In the present case, if Alexandria Troas was the starting point, it is certain that they did not run in a straight line, because that would be a physical impossibility, the island of Imbros lying between that port and the island of Samothraké. And if, as seems probable, the town of Samothraké is intended, it would be impossible to run straight to it from any part of the Troad, because it is on the further side of the island on which it stands. Again, the distance some seventy or eighty miles—is such as would easily be done in a single day with a fair wind, i.e. running before the wind, but could not be done in one day by the merchant ships of the time under other circumstances. (See note by Dean Alford under the passage.)
- 3 The first city. πρώτη. First of the region of Macedonia—Neapolis being in Thrace; either as the first visited or as the most eastward, or both. Thessalonica was the chief city of Macedon. (See note under the passage in Alford's Greek Testament).
- <sup>4</sup> A colony, i.e. a Roman colony. Another instance, like the use of the word ἀνθύπατος proconsul, in chapter xiii., of intelligent and careful narration.
- Some time. This seems the nearest English equivalent, in this case, of ημέρας τινάς. (See πολλάς ημέρας, in verse 18, sq.)

purple, from the city of Thyatira, a God-fearing woman, heard. And the Lord opened her heart to give heed to the things that were uttered by Paul. And when she was baptised, and her, house, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and stay. And she constrained us.<sup>1</sup>

- 16. And it so happened that as we were going to the worship, a certain slave-girl met us that had a spirit of divination, who brought much business to her masters by her oracular utterances. She kept following Paul and us, crying and saying: These men are slaves of The God, the Most High; who are proclaiming to you a way of salvation.
- 18. And this she did for many days, till Paul's patience was worn out, and he turned on the spirit and said: I command thee in the name of Jesus Christ to go forth out of her. And he went out that same hour.
- 19. And her masters seeing that the hope of their business had departed, seized Paul and Silas and dragged them into the market-place to the rulers. And they brought them to the magistrates and said: These men trouble our city greatly, being Jews; and act as emissaries to teach

<sup>1</sup> Constrained us. παραβιάζομαι, to do a thing by force, against nature or law—constrain, compel. In other words, she would take no denial. Compare Matt. xi. 12; Mc. vii. 24-30.

<sup>&</sup>lt;sup>2</sup> A spirit of divination. πνεῦμα πύθωνα, a pythonic spirit; from Πύθων, the serpent slain by Apollo; a word apparently best derived from πύθω—to make rot, and in pass. to become rotten. So πυθωνικός, of or for Python, inspired.

<sup>&</sup>lt;sup>3</sup> Rulers. The word is ἄρχων (Archon) and should be noted, as the men before whom they were denounced are mentioned directly after as στρατηγοί doubtless the Greek word for a Roman institution, the Duumviri, or joint magistrates, to whom scholars agree that the maintenance of order was at this time entrusted at Philippi.

customs which it is not possible to receive or to do, being Romans.

- 22. And the multitude joined in the attack upon them. And the magistrates having torn off their clothes, gave orders to thrash them. And after laying many stripes upon them, they cast them into prison, sending word to the gaoler to keep them securely. Who, having received such a message, cast them into the inner prison and secured their feet in the stocks.
- 25. And about the middle of the night, Paul and Silas prayed and sang praises to God; and the prisoners were listening to them. And suddenly a great earthquake occurred, so that the foundations of the prison were shaken. And all the doors were forthwith opened, and the bonds of all were removed.
- 27. And the gaoler awaking out of sleep, and seeing the doors of the prison standing open, drew his sword and was on the point of killing himself, believing that the prisoners had escaped. But Paul shouted in a loud voice, saying: Do thyself no harm, for we are all here.
- 29. And having called for a light he leaped in, and, trembling with awe, fell down before Paul and Silas, and, leading them forth, said: Sirs, what must I do to be saved?<sup>2</sup>

<sup>1</sup> Having torn off their clothes. Probably as intimating that they were inclined to exert themselves. The word is περιφήξαντες, and differs from that used in chap. xiv. 14. which is διαρρήξαντες—having torn through, i.e. to pieces. In that case the action symbolised the violence which the apostles suffered from the desire on the part of the Lycannians to make them recipients of divine honours. To thrash them. δαβδίζειν, to beat with rods, cudgel, thrash.

<sup>&</sup>lt;sup>2</sup> What must I do to be saved? Evidently a direct allusion to the words of the inspired slave-girl, which it will be remembered she had followed them with in the street for many days, till doubtless the whole place had heard of it.

- 31. And they said, Trust in the Lord Jesus Christ, and thou shalt be saved and thy house; and they spoke the word of the Lord<sup>1</sup> to him, with all those in his house.
- 33. And he took them in that same hour of the night, and washed them from their stripes,<sup>2</sup> and was baptised, he and all his straightway. And he brought them up into the house, and set the table, and rejoiced greatly with his whole household, having learned trust in God.
- 35 And when it was day the magistrates sent the lictors, saying: Let those men go. And the gaoler carried news of this message to Paul: The magistrates have sent to let you go. Now, therefore, come out, and go in peace.
- 37. But Paul said to them: They beat us in public, and uncondemned, being Roman citizens, and cast us into prison. And now are they casting us out secretly? Not so! But let them come themselves and fetch us out.
- 38. And the lictors went away, and told these words to the magistrates. And they were afraid when they heard that they were Roman citizens, and came and besought them; and, bringing them out, begged them to go away from the city.
- 40. And they went forth out of the prison, and came to Lydia's house; and, after seeing the brethren and exhorting them, they went forth.

<sup>&</sup>lt;sup>1</sup> The word of the Lord. Evidently this word was very brief. Probably some such formula as that contained in Rom. x. 9, was propounded to them, and forthwith accepted.

<sup>&</sup>lt;sup>2</sup> Washed them from their stripes. Probably this means he gave them a bath and fresh clothes.

<sup>3</sup> Lictors. ραβδούχους, staff-bearers, probably alluding to the fasces, though the word might mean anyone with a wand of office. In Ar. Pax. 734, it is used precisely as here, for a magistrate's attendant, constable, beadle.

- XVII. And after passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And, according to Paul's custom, he went in to them; and for three sabbaths he argued with from the Scriptures, opening them and setting forth that it was necessary that the Christ should suffer and rise from from death, and that this is the Christ, Jesus, whose message I declare to you.
- 4. And some of them were persuaded and were associated with Paul and Silas, both of the pious Greeks a large number, and of the chief women not a few. But the Jews who were not persuaded took to themselves some worthless men from the market-place, and having created a riot threw the city into disorder. And they assaulted the house of Jason, looking for them to bring them forth before the people.
- 6. And when they did not find them, they dragged Jason and some of the brethren to the rulers of the city, crying out: These who have unsettled the whole world are present here

<sup>&</sup>lt;sup>1</sup> Passing through. διοδεύσαντες, having travelled through, not at all the same as διέρχομαι in chap. xv. 3 and 41, and many other places where the context shows that a tour of visitation is intended.

<sup>&</sup>lt;sup>2</sup> Three sabbaths. Liddell and Scott say that the word is used in N.T. in the sense of a week; but it seems safer to keep to the word sabbath itself, though not likely that the intervening days were wholly neglected. St. Paul, however, was meantime working hard for his own temporal needs. See 1 Thess. ii. 9-12.

From the market-place. ayopaios, frequenting the market, and so hucksters, petty-traffickers, retail dealers; idlers, loungers, market-folk.

<sup>&</sup>lt;sup>4</sup> Before the people. δημος, in democratical states the commons, the people, the free citisens. So els τον δημον means practically into the assembly. At Jerusalem they were arraigned before the Sanhedrim. Here they are to be brought into the popular assembly.

<sup>&</sup>lt;sup>5</sup> Unsettle, dragtatow, to cause to rise up and depart, drive from house and home. την οἰκουμένην, the inhabited earth, i.e. all the habitations and institutions of men.

too. And Jason has admitted them. And these all act contrary to the decrees of Cæsar, saying that there is another king Jesus. And they stirred up the multitude and the city rulers who heard these things; and having taken security from Jason and the rest, they let them go.

- 10. And the brethren straightway sent away Paul and Silas during the night to Beræa, who when they arrived went off to the synagogue of the Jews. These were more noble than those in Thessalonica, for they received the word with all eagerness, daily searching the scriptures whether these things were so.
- 12. Accordingly many of them believed: also of the Greek women of the better class, and of men, not a few. But when the Jews of Thessalonica learned that the word of God was being proclaimed by Paul in Beræa also, they came there too, agitating the multitudes.<sup>5</sup>
- 1 Decrees. Again an unsatisfactory rendering of δόγματα, see note under chap. xvi. 4, ante. Decree is commonly used only of such δόγματα as are formulated in writing, whereas the Greek word is much wider, including unwritten law and principles of government, parts only of which are formulated from time to time as need arises.
- <sup>2</sup> City-rulers. πολίταρχος. At Thessalonica the local affairs are entrusted to politarchs, Latin præfectus urbi. In the Roman colony at Philippi the case was different.
- <sup>3</sup> Paul and Silas; apparently Timothy stayed to see the result and bring word afterwards. Jason, and the others who had given security, would of course plead that they sent Paul and Silas away as soon as their presence provoked disorder, and would easily be discharged.

During the night. Sid ris vortes, implying that they made a long night journey so as to be clear away by the morning, either at Berma or well on the road. Berma is mentioned in the classics as an out-of-the-way provincial town well-suited for anyone desiring to live in retirement; and this probably was partly why it was chosen on this occasion.

<sup>4</sup> More noble. εὐγενέστεροι, of better birth, i.e. truer gentlemen.

<sup>5</sup> Observe that St. Paul carefully avoids the possibility of a repetition of the charges made at Philippi; he does not address the population at large or seek to attack the religion of the country directly. On the contrary on leaving

- 14. And thereupon the brethren straightway sent Paul away, as if to go to the sea; and Silas and Timothy stayed behind there. And those in attendance on Paul, brought him as far as Athens; and having received injunctions for Silas and Timothy to come to him as speedily as possible, they went away.
- 16. And while Paul was at Athens expecting them, his spirit was provoked within him, because he saw that the city was wholly idolatrous. Accordingly he used to converse in the synagogue with the Jews, and in the market place every day with those he happened to meet.

Philippi he goes to the synagogue at Thessalonica, meanwhile working hard at his craft. And so again at Beræa. See 1 Thess. ii. 1-12. and iv. 9-12.

- <sup>1</sup> As if to go to the sea. The particular objective point was evidently intentionally left unsettled before starting.
- <sup>2</sup> Those in attendance on Paul. of καθιστάνοντες Παῦλον is very difficult to render. The first meaning of καθίστημι is to set down; and so often to stay, stop. Also to bring down to a place, bring back to life, set in order soldiers, guards. One thing is very certain, that Paul was not left alone at Athens. The very passage from which the idea arose proves the contrary, see I Thess. iii. I in connection with the opening of the letter. Moreover whatever is the exact intention of καθιστάνοντες it is clear that it implies some object or intention on the part of those who had evidently taken charge of this much beloved but terribly unmanageable subverter of the world. And it is impossible to conceive that the care which brought him all the way to Athens would falsify itself by deserting him there and leaving him without a friend in a strange city.
- 3 Ilis spirit was provoked within him. Who cannot see the beloved physician here? And who so fit to leave with Paul to care for his physical welfare, and keep him from exciting himself; so that his body might have a chance of recovering from the perpetual exhausting drain upon it? And who so like'y to undertake the charge joyfully? Compare 2 Cor. iv. 15-17. Observe too that the profession and intelligence of St. Luke are a guarantee that, so far as human observation could go, the real causes are given. A physician of the observant nature and great intelligence which this writer displays would not be likely to overlook any physical causes at work. Spir tual influences would of course be beyond the resources of medicine, and therefore the more easily detected.

- 18. And some of the Epicurean and Stoic philosophers used to confer with him. And some said, What would this word-sower<sup>1</sup> say? And others: He seems to be an ambassador of foreign divinities: Because he preached the good message of Jesus and the resurrection.<sup>2</sup>
- 19. And getting hold of him, they brought him to the Areopagus, saying: Can we learn what this new teaching is, which is uttered by you? For you bring some stranger<sup>3</sup> to our ears. We wish therefore to learn what these things would be. For all the Athenians, and the foreigners who live there, occupy themselves in nothing else but to tell or to hear something of the newest.<sup>4</sup>
  - 22. And Paul, being set in the midst of the Areopagus,
- <sup>1</sup> Word-sower. σπερμολόγος, picking up seeds, as birds do; and so picking up scraps, gassiping; also one who retails scraps of knowledge, an idle babbler, which was probably the intention of the speaker; but the word may well have been suggested by some expressions of Paul. Compare 2 Cor. ix. 6-16; also Matt. xiii.
- <sup>2</sup> The resurrection. Observe that the resurrection which St. Paul preached did not involve physical death; though for the unbaptised it did involve a death to sin and a new birth to righteousness, not less real-because spiritual. Compare Jno. iii. 1-21.
- <sup>3</sup> Some stranger, or possibly certain strange things; but the translation given in the text above seems more probable in connection with the character fixed upon him by some of them (not, be it observed, claimed by himself, see Eph. iii. 1-4 and notes).
- 4 Dean Alford, noting the occurrence of several unusual words in this part of the narrative, thinks it supplied by another hand, probably that of Paul himself. Reasons have been already given for thinking that the writer was personally present, and in unusually close association with Paul. The bretbren took charge of Paul on leaving Beræa and sent him away without naming any objective point. Probably they saw he needed rest, and pleaded the danger of any further exertion in Macedonia as a means of keeping him quiet while they took him down to Athens.

In this classic city they left him, assuredly not without a companion; and S'. Luke's profession and the warm friendship between them, as well as the fact that he had no ministerial duties or aspirations would fit him admirably

said: MEN OF ATHENS! In all that I behold, I see you to have unusual reverence for the gods.<sup>1</sup>

- 23. For as I passed along and looked up at your temples of worship,<sup>3</sup> I found also a platform on which was this inscription, TO UNKNOWABLE GOD.<sup>3</sup> What therefore you ignorantly adore, that is the substance of my message to you.
- 24. The God who made the universe, and all things that are in it. He being Lord of heaven and earth, dwells not in shrines made by hand; neither is he worshipped by the hands of men as if he wanted anything further; seeing lie gives to all life and breath and everything.

for the rôle required. And doubtless he remained with him, and sought to make the time of waiting pass pleasantly in this classic city, so that it might be a period of rest and relaxation.

The unusual words and touches in this narrative would thus be easily accounted for as the effect of local colour and atmosphere, combined with the unusually close association with St. Paul.

- 1 Unusual reverence for the gods. describatuore or foots, the comparative indicating that they exceed most people in this respect. In the classics we find it said that at Athens it was easier to find a god than a man.
- <sup>2</sup> Temples of worship. Strictly σέβασμα is an object of worship, but a little freedom seems appropriate here, as the word itself is somewhat indefinite, and the objects of worship would not be seen from the streets. βωμός, translated platform, is not, strictly speaking, an altar, but rather the raised platform on which it stood, which, and not the altar itself, would bear the dedicatory inscription.
- <sup>3</sup> To Unknowable God. This is perhaps hardly satisfactory, but it has the recommendation that it is certainly one possible sense, and avoids supplying an article, whether definite or indefinite, where none stands in the text.
- <sup>4</sup> The universe. This seems the intention here, and the meaning his hearers would naturally attach to the word. κόσμος is the order of things, rather rather than the things themselves.
- <sup>5</sup> Evidently meaning that He is not to be propitiated by offerings. Not that His worshippers should bring no offerings, but that these should be the outcome and tokens of personal devotion, not bribes offered in hope of a return. Compare Ps. I. A.v.

- 26. And he made out of one blood<sup>1</sup> every nation of men, to dwell on the whole face of the earth; having marked off appointed seasons, and the boundaries of their settlements, to seek God, and see if they would grope for Him and find; as indeed he is not far from each one of us, for in Him we live and move and exist. As some also of the poets among you have said: For His offspring, too, are we.<sup>2</sup>
  - 29. Being then the offspring of God, we ought not to
- 1 Out of one blood. This is more important than we are apt to suppose, for no one ever yet hated his own flesh; and mankind, of whatever race, are our own flesh and blood. The reason, therefore, of the conflicting interests and mutual hatred and strife we see is to be found in the Fall, by which man passed from his direct relations with his Maker, and came under the dominion of the god of this world, and his subordinate spirits found entrance into man, and alienated man from man, and all from their Maker. When the Reign of God is re-established among us, human nature will recover from the ruin of the fall, and we shall see what we shall see.
- <sup>2</sup> His offspring, too, are we, or We are His very ofspring. The quotation is evidently from Aratus, a fellow countryman of St. Paul, who flourished about 270 s.c., a man of Cilicia, whose Φαινόμενα και Διοσημεία have come down to us. He begins thus:—

"Let us begin from Zeus, whom let us men never leave unmentioned. Full of Zeus are all the streets, and all the market squares of men. Full is the sea, and the harbours. And we all make use of Zeus at every turn, for we are his very offspring, and he kind to men.

"His right hand signals peoples, and awakes them to labour, he is mindful of life. And he tells them when the soil is best for oxen and the ploughshare. And tells them when the seasons are favourable, both to plant slips and to cast all the seeds. For himself has fixed signs of these things in heaven, when he distinguished the stars, and looked out stars for the year, such as should signify the creation to men . . . ."

The last sentence might be rendered without violation and with very slight addition, "such as should declare his handiwork to men." Compare Ps. xix. I Also, Gen. i. 14-19, Ps. viii. In fact the whole sentiment is eminently pantheistic, and quite in accordance with St. Paul's scheme of the universe, and illustrates admirably what he says just before, that He is not far from each one of us. Like many others, Aratus has suffered terrible things at the hands of translators.

deem the Divinity to be like gold, or silver, or stone; like a graving of art, and of human conceit.

- 30. The times then of this ignorance God has overlooked, and sends forth this present message to mankind, calling upon all everywhere to bethink themselves; because he has set a day in which he means to judge the inhabited world in righteousness in a man whom he has marked off, offering a pledge to all, in that he raised him from death.
- 32. And when they heard resurrection from death some scoffed, and others said, We will hear you yet again concerning this man.<sup>3</sup> And thereupon Paul went forth out of their midst. And some men<sup>4</sup> clave to him and believed, among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.
- XVIII. And after these things he went away from Athens<sup>5</sup> and came to Corinth. And finding a certain Jew
- <sup>1</sup> Then. obv indicates that what follows is connected with what had preceded, viz., an argument pointing out the ignorance of idolatry—the text, so to speak, of the discourse—very briefly summarised in the preceding sentence.
- <sup>2</sup> A pledge. whore is properly faith, trust, confidence, which is the true intention here, though the word seems better rendered by one of its subsidiary meanings, pledges, assurances; also a means of persuasion, proof.
- 3 Concerning this man. Tourou is not referable directly to resurrection, the word for which is feminine. It probably refers to the Judge, spoken of just before, who had been raised from death. There seems to be no sort of grounds for supposing that the hearers thought the resurrection was a new goddess, an idea which it seems to have been left for later comers to evolve out of their own inner consciousness rather than from any reasonable grounds in the text or clsewhere.
- And some men. Tives of Evopes, some who were MEN. Compare the saying quoted before, that in Athens it was easier to find a god than a man. The gaoler at Philippi, though probably far less cultivated, was made of very different stuff.
- 5 Here it will be well to review the stay at Athens, and see some of the events which the writer has not recorded. First, then, it is evident from

named Aquila, a man of Pontus by birth, who had just come from Italy, and Priscilla his wife, because Claudius had decreed that all the Jews<sup>1</sup> should depart from Rome; he went to them, and because he was of the same craft, he stayed with them and worked, for they were tent makers by trade.<sup>2</sup>

4. And he used to discourse in the synagogue every Sabbath day, and bring his persuasive powers to bear<sup>3</sup> on Jews and Greeks. But when both Silas and Timothy were come down from Macedonia,<sup>4</sup> Paul was constrained to

I Thess. that that letter was written after the arrival of Silas and Timothy from Beræa, and apparently entrusted to Timothy to carry to its destination. See chap. iii. 1, 2. And he, being associated with Paul and Silas in the opening words of the letter, would be thereby accredited to them.

The second epistle appears to have been written shortly after his return, either from Athens or from Corinth, and was very likely carried by some one who had accompanied him from Thessalonica.

- I All the Yews, i.e. all the resident Jews, there does not seem to have been any prohibition of visits to Rome by Jews. Observe, too, that the decree is mentioned apparently to account for his wife being with him. It may be intended that Aquila was himself there on business, not in consequence of the decree.
- <sup>2</sup> By trade, or more exactly in art, craft; but by trade seems to be the English equivalent
- 3 Bring his persuasive powers to bear. πείθω is doubtless to persuade, as far as action and intention go, but in English this word implies that the action and intention are successful.
- 4 Both Silas and Timothy joined him in Athens, as we see by their names being associated with Paul in writing to the Thessalonians from that place. The most probable supposition seems to be that Timothy was at once sent back, perhaps at the request of the Thessalonians themselves, and that the first epistle was not written until he returned. See I Thess. iii. I-8. His mission, however, did not suffice, and both Silas and Timothy probably carried the first epistle. This still failing to satisfy the Thessalonians, so that they could contentedly be left to themselves, a reply was probably despatched to Paul, resulting in the second epistle, in which they are assured that a long struggle lies before them. Probably Silas and Timothy carried the reply of the Thessalonians when they joined Paul at Corinth, and brought with them some one who was charged to carry the second epistle from that place.

speech, testifying most solemnly to the Jews that Jesus is the Christ.

- 6. But when they ranged themselves in opposition and blasphemed, he shook out his raiment, and said to them: Your blood be upon your head. I am clean. From this present I will go to the Gentiles.
- 7. And passing over thence he came into the house of one Justus, a God-fearing man, whose house was next the synagogue. And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptised.
- 9. And the Lord said through a vision one night to Paul: Fear not, but speak and keep not silence; for I am with thee and no one shall set upon thee to worst thee. For I have much people in this city. And he sat for a year and six months, teaching among them the word of God.
- 12. And when Gallio was proconsul<sup>2</sup> of Achaia, the Dobserve that the penalty denounced is not eternal damnation, of which Paul knew nothing; but physical death. He had sought to teach them the way of life; but since they would not hear, he was guiltless of their blood.

<sup>2</sup> When Gallio was proconsul; probably meaning when he took charge of the province. The Jews would be likely to move at once, both because of the change of ruler and because the new man would have less knowledge of local affairs, and a plausible plea judiciously urged would have a better chance of prevailing.

But Gallio was a man who, under an easy demeanour and affable manners, hid a very keen insight into men and things. Consequently he was very popular, and had the reputation for being very easy-going, having the wit to avoid unwise concessions and at the same time in such a manner as to leave people ignorant of the real insight he possessed.

He was brother of Seneca, who wrives of him, Nemo mortalium uni tam dulcis est quam hic omnibus and Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest. Where however nemo non parum amat, seems to mean no one will confess he cares for.

At Corinth he began to suffer from fever, and promptly went on board ship, exclaiming that he was not sick in body, but sick of the place. "Quum in Achaia februm capisset, protinus navim adscendit, climatans non corporis esse sed loci morbum."

Jews with one consent came down upon Paul and lodged a complaint against him, saying: This fellow persuades mankind to worship God contrary to the law.

- 14. And as Paul was going to open his mouth, Gallio said to the Jews: If then<sup>2</sup> there were any wrong or wicked recklessness,<sup>3</sup> Oh Jews, I should have borne with you, as indeed were reasonable. But if they are questions about a word,<sup>4</sup> and names, and a law of your own, see to it yourselves; for I have no wish to be judge of these things. And he dismissed the case.<sup>5</sup>
- 17. And they all took Sosthenes, the ruler of the synagogue, and beat him before the court; and none of these things caused Gallio any anxiety.
- <sup>1</sup> Lodged a complaint against him. Here  $\beta \hat{\eta} \mu a$  at first sight seems to mean the judgment seat, but this idea vanishes at once when it is remembered that  $\beta \hat{\eta} \mu a$  in the law-courts means not the judge's chair, but the places assigned to plaintiff and defendant. To bring to the  $\beta \hat{\eta} \mu a$  therefore is equivalent to put him on his defence, made him occupy the defendant's  $\beta \hat{\eta} \mu a$  in the local court.
- <sup>2</sup> If then. obv indicates that something had preceded, probably a short inquiry by Gallio into the nature of the accusations brought.
- <sup>3</sup> Recklessness. βαδιούργημα, reckless act, fraud, crime. (Liddell and Scott). But see note on βαδιουργία under chap, xiii. 10, ante.
- <sup>4</sup> A word. This looks as if the Jews had been trying to explain the charge by saying that Paul taught that Jesus of Nazareth was the Word of God.
- <sup>5</sup> And he dismissed the case. Literally he expelled them from the  $\beta \hat{\eta} \mu a$ , which was the station they would occupy as plaintiffs, exclusion from which therefore was tantamount to non-suiting them.

The A.v. and R.v. in translating drave them from the judgment seat, doubtless arrive at the ultimate result, but quite misrepresent Gallio's action and character.

The dismissal of the case was no less courteous than reasonable, and his attitude and conduct of the case as unimpeachable as it was strong. The Jews from their subsequent conduct seem to have regarded it as the outcome of easy indifference, and Gallio would not be likely to undeceive them.

6 Before the court. Or strictly before the Bema, from which he had been expelled, which of course was the same thing as regards place. Any one who has had to deal with Asiatics knows what they are capable of doing merely

- 18. And Paul after staying some time longer,<sup>1</sup> made arrangements with the brethren,<sup>2</sup> and sailed away into Syria; and with him Priscilla and Aquila; having shorn his head in Cenchreæ,<sup>3</sup> for he had his prayer.
- 19. And he landed at Ephesus, and left them<sup>4</sup> behind him, and went himself into the synagogue and argued with the Jews. And when they asked him to stay for a longer time he did not consent, but made his arrangements for departure, saying: I will return again to you, God willing, and put out from Ephesus.

for effect, in the endeavour to achieve some point before a European court, especially if the court appears to lack knowledge of men and things. In the present case the Jews evidently pretended to be in such a rage with their own agent, that they could not forbear beating him on the spot, for not managing the case better.

The end to be attained was, since they could not impeach Paul, to get themselves put on their trial for contempt of court; so as to have a chance of making it appear that Paul and his reckless and desperate character and teaching were the real cause of the disorder. Compare 2 Cor. xii. 16-19-But Gallio declined to be drawn.

It is worth noting, too, that Sosthenes has evidently taken the position in the synagogue held formerly by Crispus, see verse 8, ante.

- <sup>1</sup> Some time longer. ἡμέρας iκανάς, a sufficient time; enough, that is, to make it clear that he was not leaving because of the persecutions of the Jews, or fear of further proceedings in court against him.
- <sup>3</sup> Made arrangements with the brethren. anordoow, to arrange away, detach soldiers, delegate an office. The last meaning indicates the intention; he relieved himself of local duties and engagements, so that his departure should not cause confusion.
- 3 In Cenchreæ, the eastern port of Corinth. Observe that the cutting of the hair was a sign of the completion of the vow. εἰχεν γὰρ εὐχήν means he had received what he prayed for. The law of the Kingdom is ASK and you shall receive, SEEK and you will find, KNOCK and it shall be opened. We may be very sure therefore that the vision mentioned in verse 9, ante, was a response to carnest prayer by St. Paul. It was most important that he should not come in conflict with the Roman authorities, and certain that every attempt would be made to bring this about; and in the appointment of Gallio to the proconsulate at this juncture we may well see the working of the wheels in conjunction with the Cherubim.

<sup>1</sup> Left them, i.e. Priscilla and Aquila, and perhaps others.

- 22. And coming down to Cæsarea, he went up; and having saluted the Church, he went down to Antioch. And after spending some time there he went forth, passing through the Phrygian and Galatian country, further confirming all the disciples.
- 24. And a certain Jew, Apollos by name, an Alexandrian by birth, a skilled dialectician, landed at Ephesus, being mighty in the Scriptures. He had been instructed in the way of the Lord, and boiling in spirit used to speak and teach clearly the things concerning Jesus, understanding only the baptism of John; and he began to speak boldly in the synagogue.

And Priscilla and Aquila having heard him, got hold of him and set forth the way to him more accurately. And when he was wishing to pass across into Achaia, the brethren forwarded the idea and wrote to the disciples to receive him. And when he arrived he was thrown much with those who had believed through the favour, for he used forcibly to rout and confute the Jews in public, demonstrating all through the Scriptures that Jesus is the Christ.

<sup>&</sup>lt;sup>1</sup> He went up, evidently meaning to Yerusalem, but R.v. rightly rejects the words concerning the feast and Jerusalem contained in A.v. verse 21, as not in the original text, and it is probable that the feast was at most the avowed and not the principal cause of the journey.

<sup>&</sup>lt;sup>2</sup> Landed at Ephesus. It is not certain of course that he came by sea, but the expression κατήντησεν εἰς Εφεσον seems to imply it when it is remembered that κατάγειν ναῦν means to bring a ship to land. The probability, too, on other grounds, seems all in favour of this, both in the fact that he came from Alexandria, and that he shortly after left for Corinth.

<sup>&</sup>lt;sup>3</sup> Through the favour. Apparently meaning the Gentile converts, whose gathering into the Church while the Jews remained hardened was evidence of God's special favour towards them.

<sup>&</sup>lt;sup>4</sup> Forcibly. εὐτόνος, well stretched, well strung; hence sinewy, nervous; and generally powerful, of persons sealous, of an orator forcible, εὐτόνως, with main strength. Ar. Plut. 1,095.

<sup>\*</sup> All through. dia, with genit. of motion or penetration in a line from

- XIX. And it so befell that while Apollos was at Corinth, Paul having passed through the inland regions came to Ephesus, and found certain disciples; and said to them: Did you receive holy spirit after believing? And they to him: Nay! we have not even heard if there is such a thing as holy spirit.
- 3. And he said: Into what then were you baptised? And they said: Into John's baptism. And Paul said: John indeed administered a baptism of repentance; telling the people they were to put their trust in Him who was coming after him, that is in Jesus.
- 5. And when they heard this they were baptised into the Name of the Lord Jesus, and when Paul laid his hands upon them the Holy Spirit came upon them, and they spoke in tongues and prophesied. And all the men were about twelve.
- 8. And he went into the synagogue and spoke boldly for three months, arguing and persuading concerning the Reign of God. But when some grew hardened and would not be persuaded, reviling the Way before the multitude, he stood aloof from them and separated the disciples, arguing daily in the school of Tyrannus.
- 10. And this went on for two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought unusual powers by the hands of

one end to the other, through, right through, from end to end. Also through a space, but not in a line, throughout, all over.

Inland. ἀνωτερικός, upper, higher, i.e. in the present case, the inland portions of Asia Minor, including the Phrygian and Galatian country. See verse 23, ante. He appears to have made a tour of visitation from Antioch in Syria, passing through the Cilician gates into the interior, and finishing at Ephesus.

Paul, so that even napkins or handkerchiefs,<sup>1</sup> that had been next his skin, were carried away to the sick, and the diseases departed from them and the bad spirits went out.

- 13. And certain Jews, who went round exorcising, attempted to name the Name of the Lord Jesus over those who had the evil spirits, saying: I bid you swear on the name? of Jesus whom Paul preaches. And there were certain men, seven sons of Sceva, a Jewish chief-priest, who were doing this.
- 15. And the evil spirit answered, saying: Jesus I am learning to know, and Paul I understand; but who are you? And the man in whom the evil spirit was, leaped upon them overpowering them with both hands, and prevailed against them so that they fled forth out of that house naked and wounded.
- 17. And this became known to all, both Jews and Greeks, who dwelt in Ephesus; and fear fell on them all, and the Name of the Lord Jesus was magnified. And many of those who had believed came making full confession, and telling forth their practices.
- 19. And many of those who had practised the curious arts brought together their books and burned them before all. And they summed up the values of them and found the

<sup>&</sup>lt;sup>1</sup> Handkerchiefs. Dean Alford says, not handkerchiefs, but aprons; and it is clear that a pocket handkerchief is not meant, but something that he had worn next his skin. It would not appear that Paul sent them, for God, not Paul, is said to have wrought the powers; probably they were obtained without consulting him at the request of the sick persons or their friends. Compare Matt. ix. 20-22 and xiv. 36.

I bid you swear on the name, ὁρκίζω ὑμᾶς τὸν Ἰησοῦν · ὁρκίζω, to make one swear, tender an oath. Compare the German formula of defence against evil spirits, "Alle gute geiste loben Gott den Herrn."

amount fifty thousand pieces of silver. In this way the word of the Lord grew mightily and gained strength.

- 21. And after these matters<sup>3</sup> were completed Paul purposed in the spirit, after making a tour through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must see Rome also.<sup>4</sup> And having commissioned to Macedonia two of those who were serving under him, Timothy and Erastus, he himself continued the attack in Asia.<sup>5</sup>
- 23. And at that time no small tumult arose about the Way. For a certain man, Demetrius by name, a silversmith who made silver shrines of Artemis, used to provide no little employment to the trade. And he assembled them, and those who worked in things of the sort, and said: My men, you understand that our prosperity springs from this employment; and you see and hear that not only at Ephesus but in nearly all Asia, this Paul has perverted a large number with

<sup>&</sup>lt;sup>1</sup> Pieces of silver. Evidently drachmæ are meant, which were of about the value of the modern franc; somewhat less according to the authorities, but then the scale of living probably differed in proportion, so that £2,000 seems not too high to quote as the modern equivalent.

<sup>&</sup>lt;sup>2</sup> In this way, οδτως. The writer is evidently deeply interested in tracking things to their true causes, in diagnosing the unusual things he recounts, so as to understand them himself and make them clear to his readers.

<sup>&</sup>lt;sup>3</sup> These matters, viz. the discrediting of the unauthorised use of The Name, the confession by professors of the art of magic of which Ephesus and its goddess were a well-known centre, and the burning of the books. A great victory had been achieved—but next comes the recoil.

<sup>&</sup>lt;sup>4</sup> Compare 1 Cor. xvi. 5-9; Rom. i. 8-17.

<sup>5</sup> Continued the attack, or gave up his time to Asia; the force of els thr'Aolar should not be missed; it is not merely that he spent time in Asia.

<sup>&</sup>lt;sup>6</sup> To the trade. Or strictly to the craftsmen, i.e. to the guild of silversmiths, whose occupation is called an art in the Greek, though trade seems the term we should use in English.

<sup>7</sup> Nearly all Asia, i.e. the Roman province. Demetrius was behind the time, or purposely understated the matter.

his persuasions, saying that they are not Gods that are produced by hand. And not only is this our lot<sup>1</sup> in danger of coming into disrepute, but also that the temple of the great goddess Artemis should be reckoned for nothing, and her greatness is threatened with destruction, whom all Asia and the inhabited world reveres.

- 28. And hearing this they were filled with zeal, and shouted, saying, GREAT IS ARTEMIS OF THE EPHESIANS! And the city was filled with the confusion, and they rushed with one consent into the theatre, carrying off with them Gaius and Aristarchus, fellow exiles with Paul.
- 30. And when Paul was wishing to go in to the people, the disciples did not allow him; and some of the Asiarchs, being well-disposed towards him, sent to him beseeching him not to allow himself into the theatre.
- 32. Some therefore were shouting one thing and some another, for the assembly was in confusion, and the greater number knew not what they had come together about.
- 33. And out of the crowd they made Alexander come forward, the Jews having proposed him; and Alexander

<sup>&</sup>lt;sup>1</sup> This our lot. μέρος, part, share, lot, portion; probably meaning their lot in life.

<sup>&</sup>lt;sup>2</sup> The Asiarchs were local officials entrusted with the affairs of the province. They were elected by the cities of Asia to preside over their games and religious ceremonies; and were doubtless anxious that these, together with their own influence and position, should not be discredited by any acts of violence such as were only too likely to occur in the excited state of popular feeling. That they were moreover true friends of Paul is clear from their attitude at this critical juncture.

<sup>3</sup> Allow himself into the theatre. Source towrby els blarpor seems to hint that Paul would be giving himself away by yielding to the natural impulse—natural i.e. to a man like Paul—to rush to the post of danger. This Paul himself afterwards recognised. See 2 Cor. i. 10.

motioned for silence with his hand and wanted to make his defence to the people. But when they perceived that he was a Jew, there arose one shout from them all, and they cried for about two hours, GREAT IS ARTEMIS OF THE EPHESIANS.<sup>1</sup>

- 35. And the Secretary, having quieted the people, says: Ye men of Ephesus! Who then is there among men who does not know that the city of the Ephesians is temple-sweeper of the great Artemis, and of that which fell from Zeus?
- 36. Since then these things cannot be gainsaid, it is your duty to be orderly, and do nothing hasty. For you have brought these men who are neither despoilers of
- 1 Observe that they seem to have made no hostile demonstration against the Jews. The excitement was not against them; but Paul, whom the Jews hated as much as anyone. And doubtless he would have run great risk of being torn to pieces if he had been present; and hy keeping away really came out victorious over the Beast, though evidently at the cost of great personal distress; part of which, however, was probably due to the consciousness that he had been very near making an exhibition of himself, another hint possibly conveyed by δοῦναι ξαυτόν εἰς τὸ θέατρον, a result which would have been almost more disastrous than death itself.
- <sup>2</sup> Secretary. The secretary of the city, who had charge of the public records, and the conduct of the transactions of the Assembly with the Asiarchs and others. The post was one of dignity and influence, and the masterly way in which he quiets the tumult, clearly shows him to have been a man of ability, and not without a keen sense of the ludicrous side of the whole business.
- <sup>3</sup> Temple-sweeper. veantopos, a title found on coins, especially of Asiatic cities; assumed when they had built a temple in honour of their patron god or ruler. It may be added that the same idea, if not the same title, is still extant in India, where local princes sometimes pride themselves on the dignity of temple-sweeper to some local shrine.
- <sup>4</sup> It is your duty, hinting that nothing could be done by tumultuous assemblies, and that the Asiarchs and others, who were entrusted with such things, were the proper agents, and quite capable of acting where action was needed.
- These men. Gaius and Aristarchus, see verse 29, ante. He carefully avoids exciting them by any allusion to Paul, at the same time leaving them to conclude that he was quite unaware that Paul was concerned, or could be concerned, in any way.

temples nor blasphemers of your goddess. If therefore Demetrius and the craftsmen have anything to say the assizes are in progress, and there are proconsuls; let them plead against each other.

- 39. But if you seek any thing further about other matters, it shall be discussed in the regular assembly. For we are in danger of being charged with riot with reference to this day's doings; there being no cause which it is possible to allege in giving account of this tumultuous gathering.
  - 41. And having said this he dismissed the assembly.3
- XX. And after the uproar ceased, Paul having called the disciples to him, bade them farewell and went forth to go into Macedonia. And after passing through those regions, and speaking many words of exhortation and comfort, he went into Greece.
- 3. And after staying there three months, a plot was formed against him when he was on the point of starting by sea for Syria; so he changed his mind and returned through Macedonia.
- <sup>1</sup> Despoilers of temples. A.v. has here Robbers of churches, which doubtless was calculated to bring home to English readers the state of excitement described; but is a quaint anachronism like the painting of Eastern towns of the period with church spires like a mediæval town in Europe.
- <sup>2</sup> Anything to say. Abyor webs riva, would be a word to speak to any one, meaning the constituted authorities. Not against any one, which would be kard rives. The Secretary is careful not to lend himself for a moment to the recognition of any real grounds of complaint.
- <sup>3</sup> Dismissed the assembly. This was doubtless one of the duties of the Secretary. The very able way in which he allays the tumult by shewing the people that by disorderly conduct they are really weakening the hands of their own officers, the Asiarchs and others, is clear evidence both of the judicious way in which Paul had conducted himself, and of the impression he had made on the influential men of the province.
- <sup>4</sup> Returned through Macedonia. Ephesus is evidently in the writer's mind as the centre of interest, though Paul passed it by afterwards.

- 4. And there accompanied him as far as Asia, Sopater son of Pyrrhus, a Beræan; and of Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia Tychicus and Trophimus. These going on before awaited us in Troas.
- 6. And we<sup>1</sup> put to sea during<sup>2</sup> the days of unleavened bread, from Philippi; and came to them in Troas, a voyage of five days; and there we stayed seven days.
- 7. And on the first day of the week, when we had assembled to break bread, Paul was conversing with them, intending to leave next day; and he prolonged the discourse till midnight. And there were many lights in the upper room, where we were assembled. And a young man named Eutychus, seated at the window, fell fast asleep; and as Paul talked on still, being overcome with sleep, he fell down from the third story, and was picked up dead.
- 10. And Paul, having gone down, fell upon him, and embracing him said: Do not be disturbed, for his soul is in him; and he went up and broke bread and ate; and after long
- 1 We, expressed and therefore emphatic. It would seem almost as if it included only Paul and the writer.
- <sup>2</sup> During. This seems quite as legitimate a rendering as after, although  $\mu\epsilon\tau\dot{a}$  seems to be often used in this sense. Still it may be intended that they spent Easter at Philippi, where we know Paul had friends who would detain him if they could, especially as he was evidently preparing to leave that part of the world for some time.
- <sup>3</sup> Many lights in the upper room. Another mark of the writer's observant habits. The many lights would help to make the atmosphere of the crowded room oppressive, and account for what befell Eutychus, and also for his going to the window in the first instance.
- 4 Was picked up dead. The beloved physician had doubtless every opportunity of satisfying himself of the physical fact, or he would not have set it down so positively.
- <sup>5</sup> Broke bread and ate, an action which would divert their minds and reassure them, besides refreshing Paul himself, who must have needed food by this time.

converse, till dawn, he so departed. And they brought the boy alive, and were not a little comforted.

- 13. And we<sup>1</sup> went on before to the ship and sailed to Assos, intending to take up Paul there; for so he had arranged, intending himself to go by land.<sup>2</sup> And when he met us at Assos we took him up and went to Mitylene.
- off Chios; and on the third day we made Samos, and having put in at Trogyllium we came next day to Miletus; for Paul had decided to sail past Ephesus, that he might not be delayed in Asia, for he was anxious, if he could manage it, to be at Jerusalem for the day of Pentecost.
- 17. And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said to them: You know that from the first day when I landed on the soil of Asia, how I have been found among you the whole time, serving<sup>3</sup> the Lord with all humility of mind, amid tears and trials that met me amid the plots of the Jews. How I no way shortened sail because of what befell me, but proclaimed to you and taught you, both in public and from house to house; testifying fully both to Jews and Greeks, the change of heart which God requires, and the faith we owe to Jesus our Lord.

<sup>&</sup>lt;sup>1</sup> We, again expressed emphatically, but here excluding Paul, though it does not necessarily mean that Paul travelled alone, even if all his company went on ahead, as some of the good folk of the Troad would go with him.

<sup>&</sup>lt;sup>2</sup> Go by land. 'refevew, strictly to go afoot, but it need not have this meaning when contrasted with a sea voyage.

<sup>&</sup>lt;sup>3</sup> Serving, δουλεύων, in slavery to the Lord. The question will arise in reading this apologetic speech, whether he was not now somewhat changing his tactics, which had been so successful, and following his own devices rather than abiding in complete subjection to the Lord.

- 22. And now behold I am going bound in the spirit to Jerusalem, not knowing the things which shall befall me there; save that the Holy Spirit testifies solemnly to me in every city, saying that bonds and afflictions await me.
- 24. But I hold not my life at the value of a single word,<sup>2</sup> so as to complete my course<sup>3</sup> and the ministry which I received from the Lord Jesus; to bear full witness to the joyful message of the favour of God.
- 25. And now behold, I know that you will no longers see my face, all you among whom I passed through proclaiming the kingdom. Wherefore I testify to you this day that I am clean from the blood of all; for I have not shunned to declare to you all the counsel? of God.
- 28. Take heed, therefore, to yourselves and to all the flock, in which the Holy Spirit set you<sup>8</sup> as overseers, to
- 1 I am going. The personal pronoun is strongly emphatic, the intention being that his hearers must take up the burden he is laying down. Bound in the spirit. When one has the spirit of the Lord it is freedom. 2 Cor. iii. 17. And the question again arises whether this visit to Jerusalem, like the impulse to go into the theatre at Ephesus (chap. xix. 30, ante) was not a snare of the enemy, an attack on that last infirmity of noble minds, that makes them wish to rush to the post of danger instead of holding the citadel and directing the defence—or attack.
- <sup>2</sup> This would have been the right spirit in which to regard the threats of the enemy, but not the loving counsels of the Blessed Paraclete.
- <sup>3</sup> Complete my course. τελεώω, to make perfect, consummate. His ambition clearly was to run a perfect race, shunning no danger.
  - ຳ / know. ຄ່າພັ ດໃຈ້ແ. The personal pronoun again occurs emphatically.
- No longer. oukérs, no more, no longer, no further, and generally not now. There seems to be no intention of saying they will never see him again, but rather that for a season they would miss his presence.
  - 6 I am clean. καθαρός έγώ. Again the personal pronoun is emphasised.
- 7 Counsel. βουλή, will, determination; design, intent, purpose, plan. Also counsel, advice; but though the sense of advice is not excluded, that of counsel in the sense of design seems rather intended.
- <sup>8</sup> You. This pronoun again is expressed. They had been set in the ministry of the local church. Paul had a wider commission; and doubtless they needed warning now that the burden was to fall upon them.

shepherd the church of the Lord, which He purchased with His own blood.

- 29. I know that there will enter after my departure grievous wolves into your midst, who will not spare the flock; and from among yourselves, too, will men arise, speaking perverse things to draw away disciples after them. Wherefore be watchful, remembering that for the space of three years, night and day I rested not, admonishing each one with tears.
- 32. And now I commend you to God and to the word of His favour, Who is able to build you up, and to give to all a share among the sanctified.
- 33. I have desired no one's silver or gold or raiment; you yourselves know that these hands ministered to my needs, and to those who were with me. In all things I have set you an example, how we must toil and take part with the weak, and remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive.
- 36. And having spoken thus, he kneeled down and prayed with them all. And they all wept much, and falling on Paul's neck kissed him; being pained especially at the word which he spoke, that they were no longer to see his face. And they accompanied him aboard the ship.
- XXI. And when it was time to set sail, we tore ourselves from them and ran with a fair wind to Cos, and next day to

<sup>1</sup> I know. εγὰ οίδα. Again Paul warns them from his own experience what they have to guard against.

<sup>&</sup>lt;sup>2</sup> After them. This is always the danger. Few are capable of the self-abnegation required to preach not themselves, but Jesus, Lord (2 Cor. iv. 5). And perhaps it was the fear that he should personally be made too much of that in lucid Paul to leave these beloved converts exposed to the dangers he foresaw. Compare 1 Cor. i. 14-17.

Rhodes, and thence to Patara. And having found a ship bound for Phœnicia, we went aboard and put out to sea. And having sighted Cyprus and left it on the left hand, we sailed to Syria and landed at Tyre; for there the ship was unlading her cargo.

- 4. And having looked up the disciples we stayed there seven days, and they told Paul through the Spirit<sup>3</sup> not to go up to Jerusalem. And when we found the time was ripe,<sup>8</sup> we issued forth and went, being brought on our way by them all, with women and children, till we got outside the city. And after kneeling down on the beach and praying, we tore ourselves apart,<sup>6</sup> and we went aboard ship and they returned to their own affairs.
  - 7. And we having completed the voyage from Tyre,
- 1 Bound for. διαπερῶν implies she was touching at Patara on her way. All the words used in this description will be seen, on reference to a map, to be appropriate nautical terms. The description is just such an one as an intelligent and observant passenger would give, and translate with wonderful facility into English—e.g. There the ship was unloading her cargo is not a strictly grammatical, but a very graphic manner of speaking.

<sup>2</sup> Through the Spirit. For the force of & see note under chap. xviii. 28, ante. It would be a misuse of the Scriptures, and a worshipping of the messengers, to close our eyes to the clear indications of their mistakes, which are given in God's word. Compare 1 Cor. x. 1-11; 2 Cor. iii. 12, 13.

The time was ripe, or the days were accomplished. The Greek unites both ideas in one expression, a difficulty which constantly recurs; and we do well to remark what a marvellous instrument was prepared, in God's providence, in the Greek language, for the compilation of the title-deeds (so to speak) of the New Covenant.

4 We tore ourselves apart. The same word occurs in the first verse of the chapter, in striking contrast to the many occasions on which the brethren sent away Paul to avoid danger.

5 διανύσαντες seems to mean that they terminated their sea voyage at Ptolemais; whether in the same ship or another is not distinctly stated, but probably a different one. Ptolemais is by the bay of Acre, N.E. of Mount Carmel, about 30 miles in a straight line from Cæsarea, and probably 35 to 40 by road.

landed at Ptolemais, and having greeted the brethren we remained one day with them; and on the morrow we went forth and came to Cæsarea, and going into the house of Philip the evangelist, who was one of the seven, we stayed with him. And this man had daughters, four virgins who prophesied.

- 10. And as we stayed on some days, there came down from Judæa a certain prophet named Agabus. And he came to us and took Paul's girdle, and bound his own feet and hands, saying: Thus saith the Holy Spirit. So will the Jews bind into Jerusalem<sup>3</sup> the man who owns this girdle, and will give him over into Gentile Hands.
- 12. And when we heard these things we exhorted him, both we and those of the place, that he ought not to go up to Jerusalem. And Paul answered: What are you doing,4 weeping and breaking my heart? For I hold myself in readiness, not only to be bound but also to die into Jerusalem on behalf of the Name of the Lord Jesus. And when he was

<sup>&</sup>lt;sup>1</sup> One of the seven. The election of the seven deacons is a wonderful instance of the apostles building better than they knew. Ostensibly they were elected to serve tables. (See Acts vi. 16) But they were immediately forward in higher duties, at least in the cases of Philip and Stephen, showing that God's purpose far outran the apostles' conceptions.

<sup>&</sup>lt;sup>2</sup> Bind into Jerusalem. This is the meaning; els Ίερουσαλημ cannot mean merely at Jerusalem. The phrase has many suggestions, especially when it is remembered that Paul was by his own confession and the assent of the rest, the apostle of the Gentiles. Compare Lc. xiv. 26-33; also, Dan. xi. 3, 4. LXX.

<sup>&</sup>lt;sup>8</sup> Exhorted him. παρεκαλοῦμεν is a word of very large meaning, and doubtless all its legitimate meanings were exhausted on this occasion, beseeching as well as advice and help.

What are you doing? τί ποιείτε, what are you effecting? What end is to be attained?

not persuaded we kept quiet, saying: The Lord's counsel come to pass!

- 15. And after these days, having completed our preparations, we went up to Jerusalem; and there went up with us also some of the disciples from Cæsarea, to bring us where we should find a welcome with Mnason, a certain Cyprian, one of the earliest disciples.<sup>2</sup>
- 17. And when we reached Jerusalem, the brethren welcomed us gladly; and next day Paul went with us to the house of James, and all the elders met us there.
- 19. And after greeting them he related step by step the things God had done among the nations through his ministry; and they hearing them glorified God, and said to him: You see, brother, how many myriads there are among the Jews who have believed; and they are all zealous for the law. And they have been informed about you that you teach all the Jews among the nations revolt from Moses, telling them not to circumcise their children, nor to walk by the customs.
- 22. What is it then? Your arrival will be told everywhere. Do therefore this which we tell you. There are with us four men who have a vow on them; take these with you and be sanctified with them, and pay their expenses so that they may shave their heads; and all will perceive that the things they have been told about you are nothing, and you yourself walk in observance of the law.

<sup>&</sup>lt;sup>1</sup> That the Lord brings His will and counsel to pass even through our failures, does not do away with the necessity for prudent and intelligent conduct on our part. He indeed is not overcome of evil, but overcomes evil with good; failure when it occurs is our loss not His.

<sup>&</sup>lt;sup>2</sup> One of the earliest disciples. apxalos, from the beginning or origin; old disciple is singularly infelicitous in its suggestions.

- 25. And about the Gentiles who have believed, we sent<sup>1</sup> them our decision, that they should guard themselves in the matter of idol-offerings, and blood, and that which is strangled, and fornication.
- 26. Then Paul, having taken the men on the following day was sanctified<sup>2</sup> with them, and entered into the temple, giving notice of the fulfilment of the days of the purification when the offering would be brought on behalf of each one of them.
- 27. And when the seven days were on the point of being completed, the Jews from Asia, having seen him in the temple, aroused the multitude and laid hands upon him, crying: Men of Israel! Come to the rescue. This is the man who is teaching everybody everywhere against the People, and the Law, and this Place. And moreover he has brought Greeks into the temple, and has profaned this Holy Place. For they had before seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the Temple.
- 30. And the whole city was moved, and the people ran together; and having seized Paul they dragged him outside the Temple. And forthwith the doors were shut.

<sup>1</sup> We sent. ἡμεῖς ἐπεστείλαμεν. The pronoun is emphatic, the action was theirs, not Paul's.

<sup>&</sup>lt;sup>3</sup> Was sanctified. Of course so far as Paul was concerned this was merely a ceremonial matter, to which he was probably so far from objecting, as rather to like it for old associations' sake.

<sup>&</sup>lt;sup>3</sup> From Asia, i.e. from the Roman Province, the chief city of which was Ephesus.

<sup>&</sup>lt;sup>4</sup> Aroused. συνέχεον, poured together, that is they united them in a common purpose. The word generally seems best rendered by the almost equivalent words confound, confusion, derived from the Latin equivalent confundo.

<sup>&</sup>lt;sup>1</sup> Profaned. Literally has made common, i.e. has violated its sanctity and exclusiveness.

- 31. And as they were seeking to kill him, word went up to the colonel of the regiment that all Jerusalem was in confusion, and he promptly took soldiers and officers and ran down upon them; and they seeing the colonel and the soldiers ceased beating Paul.
- 33. Then the colonel came near and arrested him, and ordered him to be bound with two chains, and began to ask who he might be and what he had done. And some shouted one thing and some another among the crowd; and when he could not learn the certainty because of the tumult, he ordered him to be taken into the barracks.
- 35. And when he got to the stairs it so happened that he was lifted up by the soldiers because of the pressure of the crowd; for the bulk of the people was following, crying Seize him.<sup>4</sup>
- 37. And when they were going to take him into the barracks, Paul says to the colonel, May I speak to you? And he said, Do you know Greek? You are not then the

<sup>&</sup>lt;sup>1</sup> The colonel. χιλίαρχος, commander of a thousand men, ἐκατοντάρχης, leader of a hundred, and σπείρα, a band of men, generally 200 but here probably a cohort, have been rendered by rough English equivalents. Many of the conditions are so nearly reproduced in British India that no apology seems needed.

<sup>&</sup>lt;sup>2</sup> The colonel of course supposed Paul was a disturber of the peace, which was very natural. But in any case his apprehension and some manifestation of severity was the best possible means to adopt in order to allay the tumult.

<sup>&</sup>lt;sup>3</sup> The stairs leading up to the tower of Antonia, overlooking the Temple, where the soldiers' quarters were from which they had run down upon the tumult.

<sup>&</sup>lt;sup>4</sup> Seise him, i.e. Lynch him. Paul's conduct on this occasion is as cool and courageous as could be, and quite in accordance with what he had said, see verse 13, ante. Nothing could be more admirable; but he was trying to effect impossibilities, the Jews would not receive his testimony. See chap. 3xii. 17-21, sq.

Egyptian, who before these days made a disturbance, and led forth into the desert the four thousand men of the Sicarii?

- 39. And Paul said, I am a Jew of Tarsus, from Cilicia, a citizen of no mean city; and I beg you permit me to speak to the people. And when he had given permission, Paul was placed on the stairs, and motioned for silence with his hand to the people; and a great silence resulting, he addressed them in the Hebrew dialect, saying:
- XXII. Brethren and fathers! Hear my defence which I now make to you. And when they heard that he was addressing them in the Hebrew dialect, they listened the more readily, and he says: I am a Jew, born at Tarsus in Cilicia, brought up in this city at the feet of Gamaliel; instructed most carefully in the law of our fathers, being zealous for God, as are all you this day.
  - 4. And I persecuted this way even to death, binding and giving over into custody men and women alike, as also the high-priest bears me witness, and all the presbytery; from whom also I received letters to the brethren at Damascus, and was going to bring also those who were there, bound to Jerusalem, that they might receive treatment.<sup>8</sup>
    - 6. And it befell me on the road, as I was drawing near

<sup>&</sup>lt;sup>1</sup> On the stairs. The soldiers who had been carrying him made room and set him down on the stairs, which made a good platform to speak from. The people seeing something in progress became more quiet, watching to see what was coming.

<sup>&</sup>lt;sup>2</sup> Listened the more readily. μᾶλλον παρέσχου ἡσυκίαν, they afforded him the more quiet. Just before they were going to lynch him; now they settle quietly to listen.

<sup>&</sup>lt;sup>3</sup> Might receive treatment. τιμωρέω, to help, aid, succour; especially to treat medically. He had no enmity against them personally but regarded them as victims of a delusion.

Damascus, about noon, suddenly from heaven great light flashed around me, and I fell to the ground, and heard a voice saying to me: SAUL! SAUL!! WHY ART PERSECUTING ME? And I answered, Who art Thou, Lord? And he said to me: I AM JESUS OF NAZARETH, WHOM THOU ART PERSECUTING.

- 9. And those who were with me saw indeed the light, but heard not the voice of Him who was speaking to me.
- 10. And I said, What shall I do, Lord? And the Lord said to me: RISE AND GO INTO DAMASCUS, AND THERE SHALL IT BE TOLD THEE CONCERNING ALL THINGS WHICH ARE APPOINTED THEE TO DO. And when I could not see from the glory of that light, I was led by the hand of those who were with me, and came into Damascus.
- vell spoken of by all the resident Jews, came to me, and standing over me, said to me: Saul, my brother, look up! And I that same hour looked up and saw him. And he said: The God of our fathers chose thee beforehand, to learn His Will, and to see the Just One, and to hear the voice of His mouth; for thou shalt be a witness to Him to all mankind, of the things thou hast seen and didst hear. And now, why art hesitating? Arise and be baptised, and wash away thy sins, invoking His Name upon thee.
- 17. And it befell me, after I had returned to Jerusalem, and as I was praying in the Temple, that I fell into a trance, and saw Him saying to me: MAKE HASTE AND GO FORTH

<sup>&</sup>lt;sup>3</sup> Heard not the voice. No doubt he afterwards tried to learn from his companions what they could tell him about the matter, and finding they did not know what had been said, concluded that they heard nothing; though St. Luke's inquiries led him to the conclusion that they heard a voice, but not what was said.

AT ONCE FROM JERUSALEM, FOR THEY WILL NOT RECEIVE THY TESTIMONY CONCERNING ME.

- imprisoning and beating in every synagogue those who trust in Thee. And when the blood of Stephen, Thy witness, was shed, I, too, was standing by and approving, and keeping the clothes of those who killed him. And he said to me: GO. FOR I WILL COMMISSION THEE AFAR TO THE GENTILES.
- 22. And they heard him as far as this word, and then raised their voices, saying: Away from the earth with such a fellow! For it is not fitting he should live. And as they were shouting, and throwing off their clothes, and casting dust into the air, the colonel ordered him to be taken into the barracks, telling them to examine him well with whips, so that he might learn through what cause they shouted thus at him.
- 25. And as they were stretching him out with the thongs, he said to the captain who was standing by: Is it permitted you to scourge a man who is a Roman and uncondemned? And the captain, when he heard it, went to the colonel and brought him word, saying: What are you going to do? For this man is a Roman
- 27. And the colonel came and said to him: Tell me; are you a Roman? And he said: Yes! The colonel answered: I purchased this citizenship for a large sum of money. And Paul said: But I had it by birth! Accordingly they forthwith left him who were going to examine him; and the colonel, too, was afraid when he perceived that he was a Roman, and that he had bound him.

<sup>&</sup>lt;sup>1</sup> Paul's tact on this occasion, as formerly at Philippi, stood him in good stead; for the colonel was henceforth anxious, by exhibiting respect for his Roman citizenship, to efface the memory of the intended chastisement from

- 30. And on the following day, wishing to learn the real truth as to what was charged against him by the Jews, he released him and ordered the chief priests and all the sanhedrim to assemble, and bringing Paul down he set him in their midst.
- XXIII. And Paul, gazing on the sanhedrim, said: Brethren! I have been a free citizen to God<sup>1</sup> in all good conscience until this day. And the high-priest Ananias ordered those who stood beside him to strike his mouth. Then Paul said to him: God is about to strike thee, thou whited wall. And are you sitting to judge me after the law, and in defiance of law do you command me to be struck?
- 4. And those who stood near him said, Do you revile God's High-priest? And Paul said, I knew not, brethren, that he was high-priest; for it is written, Thou shalt not address the ruler of thy people disrespectfully.<sup>2</sup>
- 6. And Paul, perceiving that the one part consisted of Sadducees and the other of Pharisees, cried out in the sanhedrim, Brethren! I am a Pharisee; a son of Pharisees. It is on the questions of hope and of resurrection that I am picked out thus.<sup>8</sup>

Paul's mind, and at the same time provide that a charge, if made, on the subject should not have any appearance of probability.

- 1 I have been a free citizen to God. εγώ πεπολίτευμαι τῷ θεῷ. πολιτεύω, to be a free citizen, live as such. This he had done with a free conscience till now. Evidently be was about to inquire of the assembly what he had done to forfeit the right of doing so in future.
- <sup>2</sup> Disrespectfully. Kakûs, ill, amiss. The injunction is to observe due respect in addressing the ruler. Some have very needlessly inferred that Paul was short sighted, but such a supposition is quite unnecessary. He asks, in fact, how he, Paul, could know he was high-priest if he behaved in a manner utterly inconsistent with the office.
- I am picked out thus. This is hardly satisfactory, because although this is the first and radical meaning of \*\*sp(voµa)\*, the word could equally well be translated I am being judged, so that there is no ostensible complaint of unfair treatment, although the word is capable of the meaning.

- 7. And when he had said this the Pharisees and Sadducees came to a stand, and the bulk of the assembly joined one side or the other. For the Sadducees say there is no such thing as resurrection, neither angel nor spirit; and the Pharisees confess both the one and the other.
- 9. And there was a great clamour. And men of education<sup>2</sup> on the Pharisees' side stood up and contended, saying: We find nothing bad in this man. Did the spirit speak to him or an angel?<sup>3</sup>
- 10. And when much discord resulted, the colonel, fearing lest Paul should be torn to pieces by them, ordered the guard to go down and carry him off out of their mist.
- 11. And on the following night the Lord stood beside him, and said: BE OF GOOD CHEER! FOR AS THOU DIDST BEAR THOROUGH TESTIMONY IN JERUSALEM CONCERNING ME, SO MUST THOU ALSO TESTIFY TO ROME.
- 12. And when day was come, the Jews formed a conspiracy, and bound themselves with a vow to the effect that they would neither eat nor drink till they killed Paul; and there were more than forty who joined in taking the oath.
- <sup>1</sup> Came to a stand. Before they had been seated to hear Paul. Now they rose to their feet—not necessarily physically—and stood opposed to each other in two parties.
- <sup>2</sup> Men of education. γραμματεύs means a man of letters. It is usually translated scribe, correctly enough, but really means those educated in reading and writing among an illiterate population.
- We find nothing bad . . . or an angel. In other words, This man is not a criminal, but a prophet; and the really important thing to discover is the nature and scope of the communication he has received from the unseen world.
- <sup>4</sup> Fearing. This, and indeed most of the sentence, is rather paraphrase than translation. εὐλαβεομαι, to have a care, be cautious, or circumspect. The intrinsic meaning is holding well. He was not going to let a Roman citizen under his protection be torn to pieces or driven distracted by the senseless dissensions of the fanatical sanhedrim.

- 14. And they came to the chief priests and to the elders, and said: We have devoted ourselves with an oath to taste nothing until we kill Paul. Now, therefore, do you make representation to the colonel and the sanhedrim, so that he may bring him down to you, as if you meant to make further and more careful inquiries into his case; and we, before he gets near, are ready to kill him.
- 16. And the son of Paul's sister heard the treachery, and came to the rescue; and going into the barracks he brought word to Paul.
- 17. And Paul sent for one of the officers, and said: Take this young man to the colonel, for he has some information to give him. So he took him along with him, and brought him to the colonel, and says: The prisoner, Paul, sent for me, and asked me to bring this young man to you, as he has something to tell you.
- 19. And the colonel taking his arm and going aside, asked him privately: What is it that you have to tell me? And he said, The Jews have arranged to ask you to bring down Paul to-morrow into the sanhedrim, as intending to make more careful inquiry concerning him. Do not, therefore, consent to this, for there are lying in wait for him more than forty men of their number who have laid a vow on themselves neither to eat nor drink till they kill him; and now are they ready awaiting instructions from you.
- 22. Accordingly the colonel dismissed the young fellow, after bidding him to tell no one that he had given him this

<sup>&</sup>lt;sup>1</sup> And the sanhedrim. In this way the Pharisees, who had sided with Paul, would become unwilling assistants of the design. Such a representation could, of course, be made only by men who really sought his life, not to any who wanted to make real inquiry into the matter.

information; and having sent for two of the captains by name, said: Get ready two hundred soldiers to go to Cæsarea, and seventy cavalry-men, and two hundred spearmen to start at nine o'clock this evening. And provide cattle so that they may set Paul on them and take him safe through to Felix the Governor.

25. And he wrote a letter somewhat in this fashion: CLAUDIUS LYSIAS TO HIS EXCELLENCY FELIX THE GOVERNOR: GREETING.

This man was seized by the Jews, and on the point of being killed by them; and I came up with the military and took him out of their hands, learning that he was a Roman.

- 28. And wishing to learn the cause why they were accusing him, I took him down into their sanhedrim, and found that he was accused about questions of their law, and that nothing worthy of death or of bonds was charged against him.
- 30. And when I received information of a plot which was forming against the man, forthwith I sent him to you, and have also ordered his accusers to be referred to you.
- 31. Accordingly the soldiers, as they had been ordered, took Paul up and brought him, marching all night, to Anti-

2 By name, 860 rivas, not any two, but two particular men.

Spearmen, δεξιολάβος, is a word of uncertain application, evidently meaning some soldiers having some distinct equipment.

<sup>4</sup> Cattle. There were probably post-houses along the road, as there are to this day in many parts of Asia on frequented roads. In this case all that would be needed would be an order signed by competent authority to secure what were needed.

<sup>&</sup>lt;sup>1</sup> It would clearly be the height of imprudence to do so for his own sake, and in the interests of public order it was important that the fact should not be known till Paul was away.

patris; and on the following day, leaving the cavalry to take him on, they returned to their barracks.

- 33. And they, on reaching Cæsarea, sent up the letter to the Governor, and also introduced Paul to him.
- 34. And having read it, and inquired to what province he belonged; on being informed that he was from Cilicia: I will hear your case, said he, when your accusers arrive; and ordered him to be kept in Herod's hall of audience.
- XXIV. And after five days, the high-priest Ananias went down with the elders and a pleader, a certain Tertulius, and laid information before the Governor against Paul. And when the case was called on Tertulius began his accusation thus:
- 3. Seeing that by thee we enjoy much peace, and that justice has frequently been done to this nation through your continual forethought in all matters and in every direction, we acknowledge your Excellency's kindness with all gratitude.
- 4. But that I may not further weary you, I beseech you of your kindness to hear us briefly. For this man has been found a plague, and a rouser of sedition, by all the Jews throughout the inhabited world, and a ringleader of the sect of the Nazarenes.
- 1 It should be observed that Claudius Lysias evidently considered the matter of no small moment, or he would not have detached four hundred of his men, besides the cavalry, to make a forced night march of some forty miles, and return next day.
- <sup>2</sup> Your Excellency's. This seems to be the modern equivalent of the more literal Most excellent Felix, which, however, need not be lost sight of as indicating the familiarity of address permitted and usual at the time to the highest officials. This brief sentence no doubt epitomises a longer prelude in which some of the instances were alluded to, and hints given of the view his clients wished Felix to take of the case, and perhaps of the disastrous effects on the peace of the province which would result otherwise.

- 6. And moreover he attempted to defile the Temple, whereupon we seized him; and if you will question him yourself concerning all these things, you will easily perceive the truth of our charges. And the Jews added more in the same strain, saying that these things were so.
- no. And Paul answered, the Governor having nodded to him to speak: As I know that you have been for many years judge over this nation, I make my defence with confidence, seeing that it is in your power to learn that it is not more than twelve days since I went up to worship at Jerusalem.
- 12. And neither in the Temple did they find me arguing with any one, nor collecting a crowd, either in the synagogues or in the city; neither can they bring evidence of the things of which they are now accusing me.
- 14. But I confess this to you, that according to the way which they call a sect, so do I serve the God of my fathers; believing all the things written in the law and the prophets; holding a hope in God which they themselves also await, that there is going to be a resurrection both of just and unjust.
- <sup>1</sup> Tertulius, of course, omits to mention that they would have lynched him if Claudius Lysias had not rescued him. Of course this is a mere summary of what was said, but, considering the facts of the case, it is probable that Tertulius would not allude to him, and the older manuscripts omit all reference to him.
- <sup>2</sup> The rapid deterioration of the sanhedrim since Stephen was brought before them is painfully evident. The unclean spirit which was so nearly cast out before Stephen began to speak, had taken complete possession, and doubtless had brought seven other spirits worse than himself. Nor should this surprise us, for all who were open to conviction were gathered under the apostles and elders of the Church, and only the irreclaimable were now in opposition.
- 3 Observe that what to Paul is THE WAY, is to his accusers a sect, school, heresy, which last is indeed the English derivative.

In this too do I myself take pains, to have an easy<sup>1</sup> conscience towards God and mankind in every thing.

- 17. And having intended for many years to do kindness to my nation,<sup>2</sup> I arrived with offerings, too, in my hands. And while thus engaged, certain Jews from Asia<sup>3</sup> found me sanctified in the Temple, not surrounded by a crowd nor any disturbance; and they ought to be here before you and state their accusation, if they had anything to say to me.<sup>4</sup>
- 20. Or let these themselves say what offence they found in me when I was standing before the sanhedrim; unless it be concerning this one exclamation which I made as I stood among them: Concerning resurrection from death am I this day being tried before you.
  - 22. And Felix deferred the case,6 knowing more clearly
- <sup>1</sup> Easy, i.e. in the sense of not suspecting evil; devoid of anxiety, because unconscious of disobedience towards God or malice towards men. ἀπρόσκοπος means not looking forward, compare Matt. vi. 34, Mark xiii. 11.
- <sup>2</sup> Here probably is the key to the matter of the fall St. Paul got in this attempt, see Philip. iv. 14. St. Paul states his own attitude as apostle of the Gentiles in Rom. xi. 13-16. The time was not ripe for the turning of Israel as a nation, and the jealousy he had provoked recoiled on himself. Compare Lc. ix, 61, 62.
- <sup>3</sup> From Asia, that is, of course, the Roman province of that name, of which Ephesus was the capital.
- <sup>4</sup> To me, not against me. The conception of the law-courts which underlies this narrative seems to be somewhat different to our own. Paul was there to hear his accusers and make his reply. The Governor is relegated, for the purposes of the trial, to a comparatively subsidiary function as umpire, to see fair play and declare the result, rather than to express a decision of his own.
- Scing tried. As impostors and yet true, said Paul of himself (2 Cor. vi. 8). κρίνομαι, which occurs both here and in chap. xxiii. 6, ante, might equally apply either to judgment proper, or to unfair picking out, as there translated. The Jews could not assign to it an invidious sense before Felix without opening the question of their own disorderly proceedings, which Claudius Lysias had witnessed.
- 6 Deferred the case. This is evidently the intention and true translation. At the same time it is worth notice that ἀνεβάλετο might be literally translated

the facts concerning the Way, saying: When Colonel Lysias comes down I will go into your case. And he instructed the captain to detain him, but in mild custody; and not to hinder any of his friends from ministering to him.

- 24. And after some days, Felix being won over with Drusilla his wife, who was a Jewess, sent for Paul and heard him concerning the faith in Christ. And as he discoursed about righteousness, and self-control, and the judgment which is destined to take place, Felix becoming frightened said: Go for the present. When I have time I will call for you; at the same time hoping, too, that money would be given him by Paul, wherefore also he used to send for him the more often, and converse with him.
- 27. And after two years had passed, Felix was succeeded by Porcius Festus, and wishing to place the Jews under an obligation, Felix left Paul bound.
- XXV. Festus, therefore, having succeeded to the Governorship, after three days went up to Jerusalem from

threw it up, i.e. was unable to decide it, and this was clearly the fact. There was not a shadow of an accusation against Paul, and he ought to have been released at once.

- ¹ The intention seems to be that he was perfectly aware that the heart of the matter had not been stated. In fact, the Jews could never bring it forward in a Roman court, the official report concerning the trial and crucifixion of Jesus of Nazareth being notoriously unfavourable to them. Their own conduct in stoning Stephen, and trying to kill Paul, was, of course, contrary to all law and order, and as such could never be tolerated where Roman law was duly administered.
- <sup>2</sup> Ministering to him, either to collect evidence he might want for his case or to wile away the tedium of his detention. See also verse 26, sq.
- <sup>3</sup> Being won over. παραγενόμενος is evidently not meant physically here, as there is no mention of Felix having left Cæsarea. Who could fail to be won by Paul's constancy and upright conduct in the face of such persecution, equally well known and understood both by himself and Felix.

Cæsarea. And the chief priests and the first men of the Jews laid information before him against Paul, and besought him, asking a favour against him, that he would send and fetch him to Jerusalem; arranging an ambush to kill him on the road.

- 4. So<sup>1</sup> Festus answered that Paul was in custody in Cæsarea, and that he himself was going out there directly: Let, therefore, those among you who are able<sup>2</sup> go down with me, if there is anything in this man, and state the charge against him.
- 6. And after spending among them not more than eight or ten days, he went down to Cæsarea; and next day took his seat in court<sup>8</sup> and ordered Paul to be brought.
- 7. And when he arrived the Jews who had come down from Jerusalem stood around bringing many and grievous charges against him which they had no power to prove, while Paul defended himself to the effect that neither towards
- <sup>1</sup> So. obv evidently implies that Festus was aware of their intention, and parried it in his reply, while yet appearing to attach no importance to the matter.
- <sup>2</sup> Able. There is a covert of irony in this word, which for once seems susceptible of being conveyed in English, though it runs some risk of being overlooked. Any of them it may be presumed was able to go to Cæsarea, if he cared to; but Festus seems to hint that it would take a more able man than any of them to establish anything against him.
- 3 Took his seat in court. καθίσας έπὶ τοῦ βήματος. At first sight it looks as if βήμα were really used here for the judge's seat; but a little reflection will shew that this is not so. Compare καθήμενον έπὶ τὸ τελώνων in Matt. ix. 9, and Mc. ii. 14, well translated in Λ.V. sitting at the receipt of custom. The fact seems to be that to the Greek mind the interest in a law court really centred around the two pulpits occupied by the parties to the suit, while the judge and other functionaries formed a sort of chorus to the drama, like that in their own tragedies.
- 4 Stood around. Apparently they made no attempt to ascend the prosecutor's pulpit and formulate a definite charge.

the law of the Jews, nor towards the Temple, nor towards Cæsar had he been wanting.

- 9. But Festus, wishing to oblige the Jews, said in reply to Paul: Do you wish to go up to Jerusalem and there be judged concerning these things under my protection?<sup>2</sup>
- ro. But Paul said: I have taken my stand in Cæsar's court, and there I must be judged. The Jews have I no way wronged, as indeed your own better judgment must tell you. If, therefore, I am a wrong-doer, and have done aught worthy of death I do not deprecate death. But if there is naught of the things which these lay to my charge, no one has power to oblige them at my expense. I APPEAL TO CÆSAR.<sup>3</sup>
- 12. Then Festus, after conferring with his assessors<sup>4</sup> answered, You have appealed to Cæsar. To Cæsar shall you go.<sup>5</sup>
- <sup>1</sup> Had he been wanting. auapraro, to miss the mark, fail. Paul maintains that he had given full measure all round. He does not say anything about transgression, which had never entered his thoughts.
- <sup>2</sup> Under my protection. ¿w' ¿µoù seems to mean, relying on me. The question has more ground than might appear at first sight. Paul, as Festus well knew, was the aggrieved man, yet he had never attempted to retaliate, or even exerted himself to recover his liberty; either of which from Festus' point of view he could easily have done, and surely he had had provocation enough. Still Festus must also have known that Paul wanted his liberty, and had every right to be free, and it was the mere mockery of his office to ask such a question. Compare Romans iii. 9-18.
- 3 I appeal to Cæsar. Compare Mc. xiii. 11 and Acts. xxiii. 11. It is probable that had Paul demanded instant release he might have had it.
- <sup>4</sup> His assessors. συμβούλιον, the conventus or σύνοδος (synod) of citizens in the provinces, assembled to try cases on the assize days. (Compare ἀγόραιοι ἄγονται, chap. xix. 38, ante.) A certain number of these were chosen as judices for the particular causes by the proconsul, and these were called consiliarii or assessores. See Dean Alford's note under the passage.
- In all the story of Paul's apprehension and detention we may see how fully Agahus's prophecy was fulfilled. What was James doing, and the elders, and the myriads of converts, of which they spoke (chap. xxi. 17-20) for Peter is not mentioned and may have been absent. Why did they not petition Felix, or assail Festus when he took over charge, instead of leaving the

- 13. And when some days had elapsed, Agrippa, the king¹ and Bernice came down to Cæsarea to greet Festus; and as they prolonged their stay there, Festus laid Paul's case before him, saying: There is a certain man left in custody by Felix, concerning whom when I went to Jerusalem, the chief priests and elders of the Jews laid information before me, asking for justice against him; to whom I replied that it was not customary for Romans to make over a man as a matter of favour,² before the accused have his accusers face to face, and gets an opportunity of defending himself on the charge.
  - 17. Accordingly, when they had assembled here, without

sanhedrim to take the initiative? Even a bribe to Felix would hardly seem contrary to the injunction recorded in Lc. xvi. 9, and if inexpedient from the authorities in the Church might have been offered with a clean conscience by a private individual, had any been minded to do so.

Cornelius had very likely left Judæa, still there were probably many Romans, well disposed to Paul, who might have moved and got him released.

What were the Ephesian converts doing who had parted from him with such affection? Chap. xx. 36-38, ante. The Ephesian Jews had been forward enough, had in fact got him imprisoned; why did not the Ephesian Christians get him released?

In the absence of all action on his behalf the apathy of Felix and Festus is not surprising.

1 Agrippa the King. Herod Agrippa II., son of the Herod mentioned in chap. xii., ante. His kingdom was not so large as Festus' province, nor so important, but it bordered on it, and Agrippa, a Jew himself, had the presidency of the Temple and the power of appointing and removing the high priest.

His kingdom included Trachonitis, Gaulanitis, Batanæa, and Ituræa, with the addition of Abilene; the whole forming a compact little dominion bordered on the west by the Jordan from the Sea of Tiberias upwards, and having Cæsarea Philippi as capital.

<sup>2</sup> As a matter of favour. Observe that the Jews never preferred any definite charge against him, but merely said he ought not to live. Indeed, nothing could be established against him under any law, Jewish or Roman, human or divine, and they were the offenders against law and knew it; but being active and zealous, while Paul's allies were silent and inactive, they nearly carried their point. God did not permit them to kill him, and used the

making any delay, I next day took my seat in court and ordered the man to be brought. Concerning whom his accusers stood and brought no accusation of the things I suspected, but had certain questions with him concerning their own religion, and about a certain Jesus who was dead, whom Paul asserted to be living.

- 20. And I being at a loss as regards the right procedure about these things, asked if he was willing to go to Jerusalem, and there be judged concerning these things. And when Paul demanded to be kept for the hearing of Augustus, I ordered him to be kept till I should send him up to Cæsar.
- 22. And Agrippa to Festus: I was wishing myself, too, to hear the man. To-morrow, says he, you shall hear him.
- 23. Accordingly on the morrow, Agrippa and Bernice having come with much pomp, and having gone into the hall of the audience, along with colonels and the best men of the city, Festus gave orders, and they brought Paul.

Roman power to rescue him from such a fate, but he does not intervene where the men are proper actors.

Paul was His ambassador to men, and had been the channel of unspeakable, and acknowledged, favour to multitudes. If they did not care enough about the matter to intervene they were the losers, not Paul nor He. See I.c. xvi. 8, and Matt. iii. 9. His best gifts to men are opportunities for action, the which if they neglect, they are the principal losers.

1 Without making any delay. αναβολήν μηδεμίαν ποιησάμενος, without shirking the matter at all.

<sup>2</sup> Stood, σταθέντες, would seem to imply that they had no pleader, or man of ability, to occupy the βημα and plead formally. Compare περιέστησαν in verse 7, ante.

3 Had certain questions with him. ζητήματα... είχον πρὸς αὐτὸν. There were matters in dispute between them, but they laid no formal charge against him (κατ' αὐτοῦ).

<sup>4</sup> Compare Le. xxiii. 8. We should fall into a complete misconception if if we supposed the public life and conduct of Jesus of Nazareth formerly, and Paul afterwards, to have attracted no attention on the part of the authorities. Compare Lc. iii. 15 and ix. 7-9.

- 24. And Festus says: King Agrippa, and all you who are present with us! You see this man, concerning whom the whole multitude of the Jews<sup>1</sup> talked to me, both at Jerusalem and here, crying to me that he must no longer live; yet I apprehend that he has done nothing worthy of death, and when he himself appealed to Augustus, I decided to send him.
- 26. Concerning whom I have nothing definite to write to the Lord; wherefore I brought him forward to you, and especially to thee, King Agrippa; in order that when the examination is over, I may have something to write. For it seems to me an unreasonable thing when one sends a prisoner, not also to signify the charges against him.
- XXVI. And Agrippa said to Paul, You have leave to speak concerning yourself.<sup>4</sup> Then Paul stretched out his hand and made his defence:
- 2. Concerning all the things which are laid to my charge by Jews, King Agrippa; I hold myself happy in that I am going to make my defence in your hearing this day; especially as you are cognisant of all the customs of the Jews,
- Observe that this was a quite legitimate statement. The Christian community by their silence and inaction had allowed Paul's enemies to speak for them.
- <sup>2</sup> To the Lord. Observe that Festus applies to the Emperor the very word that Paul habitually used in speaking of Jesus of Nazareth.
- J An unreasonable thing. Exactly so ! This was the dilemma in which he had been landed, because he had not released a man who had never been charged of any offence.
- 4 Concerning yourself. Paul is invited to take his hearers into his confidence, and tell them his view of the case. Had Paul nourished any concealed enmity, against the Jews or others, it would now have come out in the endeavour to show how unreasonable was the treatment he had been subjected to.

and the things they are interested in. Wherefore I beseech you to hear me patiently.

- 4. My life and conduct then,<sup>2</sup> from my youth, how it was from the beginning among my nation, and after I came to Jerusalem, know all the Jews; who recognised me beforehand as from above<sup>3</sup> if they were willing to testify, how after the clearest<sup>4</sup> school of our religion I lived a Pharisee.
- 6. And now, on the hope of the promise made to our fathers by God, am I placed on my defence; that hope which our twelve tribes, serving with strenuous zeal night and day, hope to reach. Concerning this hope am I called in question by Jews.<sup>5</sup>
- 1 The things they are interested in. (ήτημα, that which is sought, here meaning the objects in pursuance of which they study the Scriptures and observe the law. Compare Jno. v. 39: "Search the Scriptures, for you hold that you have lasting life in THEM, and they are those which bear witness concerning me."
- <sup>2</sup> My life and conduct. This seems to be the force of βιωσίs here. Then, μèν οδν, introducing his apologia pro vitá suá.
- <sup>3</sup> From above. Paul evidently says that he had been the hope of his nation, who from the first recognised his true zeal and single-hearted devotion to the God of his fathers. This seems to be the intention, and Paul maintains that they were right then and wrong now.
- <sup>4</sup> The clearest. ἀκριβήs, exact, accurate, precise, strict, true, perfect of its kind. It is difficult to see how a Sadducee could make any claim to precision or consistence as a follower of Moses and a believer in the Scriptures. Accordingly we find the Scribes, i.e. the men of education, those who could read and write among an illiterate population, constantly classed with the Pharisees; for it is hardly conceivable that one who took the trouble to read the Scriptures himself, and this was the end of all Jewish education, could deny angel or spirit. And indeed it is wonderful that the Jews should have ever submitted to the leadership of such, and a terrible instance of how the enemy leads men astray when they will not trouble themselves to use their own powers of thought in order to be consistent and straightforward.
- <sup>5</sup> By Yews. No article is expressed, and the force of the words is only marred by supplying one; the point is that Jews, of all men, should blame him.

- 8. Why is it judged among you a suspicious thing if God raises dead men?
- 9. Nay,<sup>8</sup> I myself believed that I was bound to do many things opposed to the Name of Jesus of Nazareth; which also I did in Jerusalem, and many of the saints I myself shut up in prisons, having received the authority from the chiefpriests; and when they were killed I gave my vote against them; and throughout the synagogues I often in treating them constrained them to blaspheme, and being exceedingly mad with them I was pursuing them even into cities beyond the borders.
- 12. And while thus engaged, being on my road to Damascus with authority and power such as the chief-priests
- <sup>1</sup> Among you. Paul here identifies Agrippa with his nation, with whom in Agrippa's person, he is pleading his cause.
- <sup>2</sup> Suspicious. Emistor seems to mean, a thing which should shake your trust in Him. It doubtless means incredible, but has other suggestions too.
- <sup>3</sup> Nay. µèv oòv. Here Paul seems to put himself back into the position of his hearers, saying as it were: If you do regard it as incredible I can quite understand it, for I was myself in the same attitude once that is now occupied by my accusers, and that is the reason I cannot blame them or complain of them.
- <sup>4</sup> Gave my vote against them, evidently meaning literally in the Sanhedrim. See Dean Alfred's note under the passage.
- <sup>5</sup> Constrained them to blaspheme. Paul must not be understood as boasting of what he had accomplished; he merely states what he had ignorantly tried to do. He might use the words in this way, though none had actually blasphemed at his instigation. It should be noted here that much must have been known to St. Luke which he made no attempt to record. So with St. Paul himself; it is no object of the narrative to relate all the perils and troubles he went through (See 2 Cor. xi. 24-28, and remember that the only shipwreck St. Luke records had not then happened), but to trace out what God was doing through him, which he does with such detail as even to distinguish between the Holy Ghost and the spirit of Jesus, chap. xvi. 6, 7.

It may be observed too that those whom Paul had persecuted had evidently made no resistance, so that Paul incidentally shows that he was now following their example in showing forbearance to his persecutors.

could give; at mid-day, while on the road, I saw, Oh King, light from heaven beyond the splendour of the sun had beamed about me and those going with me.

- 14. And when we had all fallen down to the earth, I heard a voice speaking to me and saying in the Hebrew dialect: SAUL! SAUL!! WHY ART PERSECUTING ME? IT IS STUBBORNESS<sup>2</sup> IN THEE TO KICK AT THE GOAD.
- 15. And I said, Who art Thou, Lord? And the Lord said: I am Jesus, whom thou art persecuting. But arise and stand upon thy feet. For I have appeared to thee to this end, to take thee for my servant and witness of the things thou didst see and wherein I shall appear to thee. For I have chosen thee out of the people and the nations, to whom I commission thee. To open their eyes that they may turn from darkness to light, and from the license of satan to god. That they may learn to

<sup>&</sup>lt;sup>3</sup> To the earth. Probably they were riding, and it seems quite possible that all alighted, while Paul alone fell prostrate. However, Paul would be the last person to give a clear account of the precise effect upon his companions, or what they did.

<sup>&</sup>lt;sup>2</sup> Stubbornness. The action was hard, harsh in itself, and hard, painful in its effects on Paul, both which views seem implied in σκληρόν. St. Paul here practically pleads that he is under the influence of a higher power, which has subdued him as a man does a restive ox.

<sup>&</sup>lt;sup>8</sup> St. Paul is explaining things to a large audience, and it is not to be supposed that he recounts the exact words which were spoken at the time, but the import and intention, much of which he probably did not understand at the time.

<sup>&</sup>lt;sup>4</sup> License. Equipment, means, authority to do a thing, the very word just before used of the authority and power he had received from the chief priests. License, however, is the English word here. God permits all things, see 1 Cor. vi. 9-20, and notes; but neither Satan nor any other creature can be happy while violating his own nature by doing hateful things.

PUT AWAY FAILURES AND RECEIVE INHERITANCE AMONG THOSE SANCTIFIED BY FAITH IN ME.

- 19. Whereupon, King Agrippa, I did not fail to trust<sup>1</sup> the heavenly vision; but both to those in Damascus first, and at Jerusalem, and to all the country of Judæa, and to the nations, I carried the message to change their thoughts and turn to God, doing works worthy of that change of mind.
- 21. Because of these things the Jews seized me in the Temple, and tried to make away with me. Therefore, having received succour,<sup>2</sup> which comes from God, unto this day I stand testifying to small and to great, saying nothing outside what the prophets also said were going to befall, and Moses.
- 23. If the Christ is passible. If, first out of resurrection from death, he is destined to proclaim light to the people and the nations . . .
- 24. And as he made his defence thus, Festus says in the great voice: YOU ARE RAVING, PAUL! YOUR MUCH READING IS TURNING YOUR BRAIN.
- 1 I did not fail to trust, or I allowed myself to be persuaded. What else could he do? he seems to say.
- <sup>2</sup> Having received succour, evidently referring to his rescue by Claudius Lysias and subsequent protection by the Roman authorities, which he reverently assigns, in addressing his own countryman, to the overruling providence of God.
- <sup>3</sup> If the Christ is passible. This is the meaning Dean Alford assigns to the words, and seems eminently in keeping with the context and all that Paul taught, viz. that Jesus of Nazareth is very man, and the pattern of men; subject, therefore, to all the emotions proper to human nature, and differing from us only in living in all things as truly becomes man to live, and so winning and keeping the favour of God for mankind. See Philip ii. 5-11.
- 'In the great voice. μεγάλη τῆ φωνῆ, an expression only once used before in the narrative, of Paul himself when he healed the cripple at Lycaonia, see chap. xiv. 10. Festus, in fact, is uttering the very sentiments of the god of this world, the flattering unction he lays to his soul to justify his treatment of mankind. Compare Hamlet's speech to his mother Act 3, sc. 4. Also Psalm x., as translated from Lxx. at the end of the epistle to Philippians. See also 1 Cor.

- 25. But he says: I am not raving, your Excellency, but am uttering forth words of truth and good sense; for the King understands all about these things, to whom also I am speaking with freedom and confidence. For I am persuaded that nothing of all this is unknown to him; for this was not done in a corner.
- 27. Do you believe the prophets, King Agrippa? I know you believe them!
- 28. And Agrippa to Paul: In short you are persuading me to turn Christian.

ii. 6-9 and notes. Also compare the speech of the unclean spirit, chap. xix. 15, ante.

It will be observed that Festus breaks in in the middle of a sentence. He was puzzled all along, now he grasps at the only solution which seems possible.

¹ To Festus's charge of madness Paul replies with perfect calmness that he is speaking sound sense, and that King Agrippa understands him perfectly. And goes on to say that plenty of other people knew it too. He was not alone when he saw the vision he had just related, and his companions both saw the light and heard the sound of the voice, though not the words. They saw also its effect on Paul, and, because he was blinded, led him by the hand into Damascus, and witnessed the result when he recovered, and knew that from that day he was the strongest advocate of those whom he had been persecuting. All this was doubtless public property, and, as such, well-known to Agrippa.

<sup>2</sup> In short, you are persuading me to turn Christian. Agrippa assents to what Paul had said, and gives Festus the true explanation, saving his amour propre by giving him to understand that the matter is unintelligible to him only because he knows nothing of the inner life of the Jews, of which, indeed, Festus was well aware, and had made it the reason for mentioning the case to Agrippa.

In fact, Agrippa was discharging one of the functions which made him valuable to the Emperor and which he was given his kingdom for the express purpose of fulfilling, namely, to mediate between Jewish fanaticism and Roman justice and common sense, and explain when fanaticism (?), as in Paul's case, was harmless, and when it was murderous and dangerous. And, indeed, it would seem that he had prolonged his stay for the express purpose of hearing Paul, see chap. xxv. 14 and 22.

This translation is made from the revised text of Constantine Tischendorf, and differs from that followed in A.V. and R.V. If, however, we read ἐν ὀλίγω με πείθη χριστιανὸν ποιῆσαι the sense would not be altered, as ἐν ολίγω would still retain the same meaning, To put it briefly, and the rest we may well translate you would persuade me and make a Christian of me.

- 29. And Paul, I would to God, both in short and in long, that not only you, but also all who hear me to-day, might become even as I am myself, excepting these bonds.<sup>1</sup>
- 30. And the King stood up, and the Governor, and Bernice, and those who were sitting with them; and going aside, talked together, saying: This man is doing nothing worthy of death or of bonds.<sup>2</sup> And Agrippa said to Festus, This man could have been released if he had not appealed to Cæsar.<sup>8</sup>
- XXVII. And as it was decided that we should sail away to Italy, they gave over Paul and certain other prisoners to a captain named Julius, of Augustus' regiment; and going on board a ship of Adramytium that was just going to sail for
- <sup>1</sup> Paul accepts Agrippa's summing up of his intention, adding that if he talks till doomsday that will be the burden and intent of all he can say. Compare 2 Cor. xii. 19 And adds further that he would like to convert not only King Agrippa, but his whole audience.
- <sup>2</sup> Solvuntur tabulæ risu. This terrible man who ought not to live another day, is a gentlemanly fellow, who has all the enthusiasm of his enemies with none of their malice, and knows how to hold his own with Agrippa and Festus without being offensive; and who, moreover, is so large-hearted that he does not even wish any harm to those who have been notoriously seeking his life, but rather defends them, by saying that he had done precisely the same thing himself.

Indeed, they evidently feel indebted to him for a very pleasant morning's entertainment, and are pleased and amused by his frank confession that he would like to convert them all.

<sup>3</sup> These words of Agrippa were doubtless understood by Festus as important, and as indicating the purport of his report on the case, which was the very matter Festus had consulted him about. Paul had evidently made a very favourable impression on them all, and had made a good beginning of his testimony to Rome.

The narrative is told with no less insight than humour, and the display  $(\phi a \nu \tau a \sigma(a))$  with which Herod and Bernice came in evidently tickled the writer, as well as the presence of the colonels of the Roman army.

\* Of Augustus' regiment. Just as we have regiments known as the Prince of Wales' Own, and by similar titles.

the Asiatic<sup>1</sup> ports, we put to sea; Aristarchus,<sup>2</sup> a Macedonian of Thessalonica, being with us.

- 3. And on the second day<sup>8</sup> we put in at Sidon, and Julius treated Paul humanely, and allowed him to go to his friends and be cared for by them.
- 4. And on putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And after sailing through the sea by Cilicia and Pamphylia, we touched at Myra, in Lycia; and there the centurion finding a ship of Alexandria, bound for Italy, put us on board her.
- 7. And sailing slowly for many days, and having arrived with difficulty off Cnidus, the wind being against us; we sailed under the lee of Crete by Salmone; and rounding
- <sup>1</sup> Asiatic. It must always be remembered that Asia, in this narrative, means the Roman province so called, in which Adramytium was situated.
- <sup>2</sup> Aristarchus. It is evident, therefore, that his Macedonian converts, at any rate, had not forgotten him, and probably many had come to see him in his captivity; whence probably it came about that Felix hoped interest would be made for him.
- <sup>3</sup> On the second day. τη τε έτέρη, indicating that one day intervened. Other expressions are used for the next day.
- <sup>4</sup> Under the lee of Cyprus—that is, to eastward of it, as the next words clearly show. It was, doubtless, a disappointment to the writer that they had not a fair wind, but such a wind seldom blows in these parts at the time of year at which they sailed; and the only resource is to creep along the coast of Cilicia and Pamphylia by the help of the land breezes and the current along the shore. See "The Voyage and Shipwreck of St. Paul," by Mr. Smith, of Jordanhill.
- <sup>5</sup> She was not out of her course, but was working westward under the same unfavourable conditions as the Adramytian ship.
- <sup>5</sup> Sailing slowly. βραδυπλοοῦντες means beating to windward, as contrasted with εὐθυδρομέω, to run before the wind.
  - 7 Cnidus, at the extreme S.W. corner of Asia Minor. The wind was not such as to allow them to take the direct course across the Ægenn, but they just managed to round the eastern end of Crete and creep along the coast to

it with difficulty, we came to a certain place called Fair-havens, near which was a city, Lasæa.

- 9. And when much time had elapsed, and sailing was already dangerous because the fast was now past, Paul advised them, saying: Gentlemen, I see that sailing<sup>2</sup> will be accompanied by outrage and much injury, not only to the cargo and the ship, but also to our lives.
- of the ship<sup>3</sup> rather than the things Paul said; and the harbour being inconvenient to winter in, the majority were for putting out thence also, if they could manage any way to reach Phænix and winter there, a harbour of Crete looking towards the north-east and south-east.<sup>4</sup>
- 13. And when the south wind blew softly, thinking they were sure of their intent, they weighed anchor, and crept close along Crete.
- <sup>1</sup> Fairhavens, just beyond which the coast trends away northwards. See Mr. Smith's analysis before referred to.
- <sup>2</sup> Sailing, or rather the sailing, i.e. which you are contemplating. Gentlemen. The Greek is simply unders, men. Paul addresses them on the grounds of a common humanity, seeing that they are contemplating a course which will expose them to insult and violence on the part of the god of this world.
- <sup>3</sup> Centurion. It becomes important now to distinguish between the army-captain, the navigator of the ship, and her owner, or the representative of the owners, which is probably the meaning of ναδκλημος.
- <sup>4</sup> Phonix, the ruins of which, under the name Phoniké, are still pointed out locally near the modern Lutro. βλέποντα κατὰ λίβα καὶ κατὰ χῶρον, looking down the S.W. wind and down the N.W. wind, must mean open towards the N.E. and towards the S.E., which description fits Lutro exactly, where is the only secure harbour in all winds on the south coast of Crete.
- <sup>5</sup> Blew softly, or blew underneath, which is the strict meaning of ὑποπνέω, and probably the intention here, meaning that the clouds showed that the upper currents were in a different direction.
- <sup>6</sup> Weighed anchor, apartes, having hoisted, i.e. having weighed anchor and set sail.

- 14. But not long after there hurled down from it<sup>1</sup> a typhonic wind, that was called Euroclydon;<sup>2</sup> and when the ship was carried along by it, and could not face the wind, we yielded to it, and were carried before it.<sup>3</sup>
- 16. And running under the lee of a certain island called Clauda, we scarcely had strength to get the boat aboard; which when they had taken up they set to work to strengthen the ship with undergirding; and fearing lest they should be driven into the Syrtis and wrecked, they lowered the yard,4 and so were driven.
- 18. And as we were exceedingly tempest-tossed, the next day they jettisoned some of the cargo; and on the third day we cast overboard with our own hands the deck-fittings.
  - 1 Down from it . κατ' αὐτῆς must mean down from Crete.
- <sup>2</sup> Euroclydon. This is the reading Tischendorf gives, and, if correct, no doubt gives the sailors' name for the wind. Many manuscripts read εὐρακύλων, which would mean E.N.E.; and, as Mr. Smith shows conclusively, this must have been the direction of the wind until they were finally wrecked at Malta.
- <sup>3</sup> Were carried before it. Had the wind been less violent they would, of course, have hauled to on the starboard tack, in hope of reaching Phænix, but the ship could not face the wind.
- I Lowered the yard. Not entirely, or they would have been under bare poles, and have drifted straight into the Syrtis, which it was their object to avoid. They close-reefed the mainsail, setting all they could carry, so as to sail as near the wind as they could. Lucian's description of an Alexandrian cornship that put into Athens at about the same period and the representations of ships on coins, &c. of the time enable us to form a good idea of St. Paul's ship. It doubtless had one big mast with a large square sail, and a foremast raking sharply forward, almost like a bowsprit, but stepped well inboard. This also carried a square sail, but of much smaller dimensions, which was afterwards set when they ran the ship aground in St. Paul's Bay.
  - <sup>5</sup> Deck fittings. This seems the only possible meaning. σκευή is not the yard (σκεῦος) for that was in use; nor the foremast, for that was used afterwards in beaching the ship. σκευή, equipment, attire, dress; used of the dress of an actor, the uniform and equipment of soldiers, priests, and public officers, also of horse furniture; must here mean awnings and other fair-weather arrangements for comfort, which would present a surface to the wind and so increase the lee-way; also any deck lumber which was liable to get adrift and do damage in the storm.

20. And when neither sun nor stars appeared for many days, and no small storm lay on us, henceforth we lost all hope of being saved; being also in great want of food.

Then Paul stood in their midst and said: You ought, my men, to have obeyed my directions<sup>3</sup> not to put out from Crete, to reap this insult and loss. And now I recommend you to be of good courage, for there will be no loss of life among you, but only of the ship.

- 23. For there stood beside me this night, from the God Whose I am and Whom I serve, an angel saying: Fear not Paul. Thou must be presented to Cæsar; and lo! God has granted thee all those who are sailing with thee.
  - 25. Wherefore take courage, my men: For I trust God
- <sup>1</sup> Neither sun nor stars appeared. It seems necessary here to correct the popular misconception that ships are nowadays navigated by the compass, and not by the sun and stars. Sailors know very well that the compass is subject to variation; as also that the direction in which a ship travels is often materially different from that in which her head points, especially when close-hauled, as this ship was. The real use of the compass is to keep the ship's head in some definite direction between the astronomical observations; the position of the ship at noon being daily calculated from astronomical observations by all careful navigators.
- <sup>2</sup> Being also in great want of food. Here we see the physician again and his careful diagnosis. There was really no reason to despair, but cooking being difficult, if not impossible, they went without their meals, and even neglected to eat the biscuit or other provisions which were available, and so bodily weakness, added to the mental auxiety, made them despondent.
- <sup>2</sup> Obeyed my directions. \*\*ei8apxeîv, to obey one in authority. Paul intimates that he knew they were courting insult and violence at the hands of the god of this world. He is not, however, merely indulging in the luxury of saying I told you so; on the contrary, by pointing out the correctness of what he had said before, he is preparing them to trust in his present more cheerful predictions.
- <sup>4</sup> Be presented to Casar. Kaloapi σε δεί παραστήναι. Compare παρέστησαν και τον Παθλον αυτφ, chap. xxiii. 33. Paul had appealed to Casar for protection from the murderous designs of the Sadducees, and this was perfectly understood.

that so it will be, even as he has told me. But we must be wrecked on a certain island.

- 27. And when the fourteenth night was on us, as we were being carried through the Adriatic, about the middle of the night the sailors suspected that they were nearing some land, and having sounded found twenty fathoms. And after standing by a little they sounded again, and found fifteen fathoms; and fearing lest we should be wrecked somewhere where it was rocky, they let go four anchors from the stern, and prayed for daylight.
- 30. And when the sailors were seeking to flee out of the ship, and had lowered the boat into the sea professing that they were going to lay out anchors from the bows, Paul said
- <sup>1</sup> The Adriatic. Not that we now call by this name. The words indicate the idea which the seamen in charge had of their position; namely that they were being carried across what they termed Adria.
- <sup>2</sup> Or more exactly, and quite in keeping with nautical phraseology, that some land was coming towards them.
- <sup>3</sup> Four anchors. It is evident that the ship was well found and in capable hands. The anchorage is of the best, and it will be found on record that there need be no fear of an anchor not holding, and so long as her tackle holds no ship need fear being blown ashore.

The analysis of Mr. Smith is very interesting. It is evident that the seamen knew what they were about, and as soon as they sounded the first time, they at once made preparations for anchoring the ship by the stern; keeping the lead going at short intervals.

Their first sounding must have been made off Cape Malea, the breakers of which were doubtless heard by the sailors in passing. After this they would pass through deeper water till they came to the bay still called after St. Paul from this incident. Here the water began to shoal rapidly, and they let go the anchors just in time to avoid being driven ashore.

That they had lead to heave, and anchors and cables ready, as well as others which it was afterwards proposed to lay out from the bows, shews clearly that  $\sigma\kappa\epsilon\nu\hbar$ , in verse 19, does not mean the tackling, but the dress of the ship, that is superfluities rather for show than use, or at least such as could be spared under the circumstances; and certainly not any important gear.

to the centurion and to the soldiers: Unless these stay on the ship, you cannot possibly be saved. Then the soldiers cut away the tackling of the boat and let her fall off.

- 33. And until day was near breaking, Paul was exhorting them all<sup>2</sup> to take food, saying: This is the fourteenth day that you are wearing out in expectation without food, having taken nothing; wherefore I exhort you to take food. For this is for your safety. For a hair shall not be lost from the head of any one of you.
- 35. And having said this, he took bread and gave grateful thanks to God before them all, and having broken he began to eat. And they all plucked up courage and themselves also took food. And we were, all told, on board the ship two hundred and seventy-six souls. And having eaten their fill they lightened the ship, casting out the wheat into the sea.
  - 39. And when it was day they did not recognise the land, but they made out a certain bay with a beach,<sup>3</sup> into into which they proposed, if possible, to run the ship ashore.
  - Observe that though Paul had been given the lives of all on board, he does not neglect any precaution for his own safety or that of his companions. So far was this from Paul's conception of the matter that he regarded the gift as a trust, to be redeemed by care and caution on his part—in fact from the time it was made he felt himself responsible for their safety, as we see by the way he takes the lead and watches over the safety and welfare of all.
- <sup>2</sup> Was exhorting them all. Evidently in a howling storm two hundred and seventy-six people could not be addressed at once. He must have gone round to them looking them up in groups or individually, as he found them scattered about the ship.

Observe, too, that this was no casual display of piety, but a well-calculated effort to instill into them his own trustful spirit and courageous attitude, and to raise them out of the despondent condition into which they had fallen.

<sup>3</sup> With a beach. It would be superficial to remark that every bay has a beach. The coast on both sides rises steeply from the sea, without a gently sloping beach, as here described; and had they not anchored when they did they would have been blown ashore much more unfavourably.

And cutting loose the anchors they let them go into the sea, at the same time letting up the handles of the steering oars, and raising the foresail to the blast, they held down for the beach. And lighting on a place where two seas met they beached the ship; and the bows stuck fast and remained unmoved, but the stern was broken by the shock.

- 42. And the soldiers proposed to kill the prisoners lest any of them should escape; but the centurion, wishing to
- 1 Letting up the handles of the steering oars. The ship was steered by means of two huge paddles over the 'after quarters of the ship. The handles of these were joined by some arrangement of the nature of a cross-bar, so that they could both be worked together. In anchoring by the stern these paddles had been lifted out of the water. Now they are let down again to steer the ship, and the handles rise. All this was doubtless watched with keen interest by a man of the narrator's observant habits.
- <sup>2</sup> The foresail, τὸν ἀρτέμωνα. As already stated the ship probably had but two sails, the huge square mainsail, which was much too large for the present purpose, and a smaller square sail rigged on the smaller mast forward, and used when it was necessary to set sail forwards, or when the mainsail was too large for use.

Hitherto they had been sailing as close-hauled as they could manage, but the bay they proposed to run into was almost direct to windward; so by setting the foresail, and holding down with the port oar, they had every prospect of running safely where they wanted to go. At the same time the sail being so far forward they would need to use the steering oars vigorously to modify their course at all.

- <sup>3</sup> Was broken, ελύετο, meaning it was shattered and disabled, not that a breach was made at once, but that the destruction was begun; which doubtless was continued by the waves breaking upon it, but τῶν κυμάτων seems to be a later addition and quite unnecessary.
- <sup>4</sup> This must not be regarded as a brutal proposition on their part. It was part of the Roman discipline which held the world in subjection. The first impulse of the gaoler at Philippi, when he thought his prisoners had escaped, was to kill himself. See chap. xvi. 27, ante. Compare also I. Kings xx. 35, 43. From the expression following, about bringing Paul through safe, it seems probable that he had received instructions, probably informal, to that effect. A Jew with Paul's zeal for his nation yet loyal to Rome, was a singular phenomenon, and likely to be appreciated by the Roman authorities, just as an able and loyal Punjaubi would be in the early days of its annexation, or indeed at the present day.

bring Paul through safe, prevented them from carrying out the plan, and gave orders that those who could dive should first cast themselves out and get ashore, and the rest, some on planks, and some on some of the things from the ship. And so it befell that all got safe through to land.

- XXVIII. And when we had got through safe, then we discovered that the island was called Melita. And the barbarians showed us more kindness than we could have expected; for they lighted a big fire and took us all to it because of the present rain, and because of the cold.
- 3. And when Paul had twisted together,<sup>3</sup> a quantity of firewood, and was placing it on the fire, an adder coming out through it away from the heat fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said to each other: Assuredly this man is a murderer, whom, though he has escaped safe from the sea, justice did not permit to live.
- 5. Thereupon he shook off the beast into the fire and suffered no harm.<sup>3</sup> And they were expecting that he was

The Maltese, however, seem to have done all they could. On a small island it would be difficult to house nearly 300 men at a moment's notice. rupàr seems to mean more than a fire, its English derivative, pyre, suggests a big pile of wood, and if it was to be of any use to so many people wet through to the skin it must have had large dimensions.

<sup>2</sup> Twisted together. It does not appear that he foraged for them, but merely twisted a faggot from the supply that lay ready.

<sup>1</sup> More than we could have expected. The Maltese were barbarians, κατ εξοχήν, knowing neither Greek nor Latin, and perhaps this was how they first learned where they had landed. In far more civilised countries the inhabitants along the shore have been wreckers pure and simple, who would have been very little disposed to offer any sort of help.

<sup>&</sup>lt;sup>3</sup> Suffered no harm. It is to be presumed that the Maltese knew whether it was venomous or not, and clear that it got its fangs well fixed, so that we may well conclude that this was a case in which the promise was fulfilled recorded in Mc. xvi. 18. See also Lc. x. 19.

going to become inflamed, or fall down suddenly dead. And when they had been a long while on the look out, and saw nothing unusual befall him, they changed their minds, and said he was a god.

- 7. And among those about that place were estates belonging to the first man of the island, named Publius; who took us up and lodged us three days in kindly fashion. And it happened that the father of Publius lay sick, suffering from fever and dysentery, to whom Paul went in; and having prayed and laid his hands upon him, healed him.
- 9. And after this happened, the rest too who were in the island and had diseases, came to him and were treated. And they paid us honour in many ways, and when we set sail they loaded us with things we needed.
- 11. And after three months we set sail in a ship that had wintered in the island, an Alexandrian named for the Dioscuri. And touching at Syracuse we remained three days; and thence, making a circuit, we came to land at Rhegium.

And after one day, the south j wind coming on, we made Puteoli in two days, where having found brethren we were begged to stay on with them seven days; and thus we went to Rome.

- 15. And thence the brethren, having heard the news about us, came out to meet us as far as Appii Forum and Three Taverns, whom when Paul saw, he gave grateful thanks to God and took courage.
- 16. And when we got to Rome the centurion made over the prisoners to the general in command, and Paul was

<sup>1</sup> The general in command. στρατοπεδάρχης, the man in command of the Castra Prætoriana.

allowed to live by himself with the soldier in charge of him.1

- 17. And it so befell that after three days he called together those who were the first men among the Jews, and when they were come together, he said to them: I, brethren, having done nothing against the people, or the ancestral customs, was given over a prisoner from Jerusalem into the hands of the Romans. And they, after examining me, were wishing to release me, because there was no cause of death in mc.<sup>2</sup> But when the Jews spoke against it, I was constrained to appeal to Cæsar, not as having any accusation against my nation.
- 20. For this reason, therefore, I invited you to see and speak to me, because for the sake of the hope of Israel am I bound with this chain.
- 21. And they said to him: We neither received letters concerning you from Judæa, nor has any one of the brethren arrived with tidings, or said anything bad about you. But we should like to hear from you what you think; for concerning this school it is well known to us that it is every where spoken against.

<sup>&</sup>lt;sup>1</sup> By his tact throughout, Paul arrived at Rome as the victim of fanatical persecution on the part of the Jews, or rather of the Sadduccean party, for it must have been well known that there were many Jews who were well disposed towards him; and doubtless Agrippa's remark—that he might have been released if he had not appealed to Cæsar—went with his case.

<sup>&</sup>lt;sup>2</sup> The Romans wished to release him because there was no cause of death in him. Shall not the Judge of all the earth do right? Does He condemn any man to death without cause? Not so. The god of this world is a man-slayer, and we get condemned to death because we do not appeal to the higher Court where our only true Advocate stands on our behalf. He has tasted death for every man, and if we take shelter under Him we cannot come under condemnation.

- 23. And having appointed him a day, a large audience came to him at his lodging, to whom he set forth the matter, bearing solemn testimony to the kingly rule<sup>1</sup> of God, persuading them concerning Jesus from the law of Moses and the prophets, from early morning till evening.
- 24. And some were persuaded by the things he said, and others did not believe. And not being agreed among themselves they went away, Paul having said one word: Well spoke the Holy Spirit through Isaiah the prophet to your fathers, saying: Go to this people and say, You will hear with the ear, and understand not; and looking you will look, and see not. For the heart of this people is grown fat and stupid, and they hardly hear with their ears, and their eyes did they close. Lest perchance they should see with their eyes, and hear with their ears, and understand with the heart, and turn to me, and I will heal them.
- 28. Be it known to you, therefore, that this deliverance of God was sent<sup>2</sup> to the nations; and moreover they shall hear it.
- 30. And he remained for two whole years in his own hired house, and received all who came in to him; proclaiming the Reign of God, and teaching the things concerning the Lord Jesus Christ with all freedom of speech, without hindrance.

I Kingly rule, or Reign, or Royal Majesty; Basilela includes all these. The Government, or Royal rule, of God is everywhere present for those who choose to submit; and assuredly there is nothing worth having outside it. All are subject to it, consciously or not, and true happiness is only to be found by conscious submission to it and joy in it. This in fact is HEAVEN, and rebellion against it H—L1

<sup>&</sup>lt;sup>2</sup> Was sent. Not has been sent. It was originally intended for all mankind, though Israel were to be the channel through which it was to reach them. If his countrymen did not understand their part of the work it would not stand still on that account. Compare chap. xiii. 46, 47.

## APPENDIX.

I.

#### THE PASSAGE OF THE RED SEA.

# From the Septuagint.

And Pharaoh drew near. And the sons of Israel looked up and saw with their eyes, and the Egyptians were encamped behind them; and they were greatly afraid. And the sons of Israel cried aloud to the Lord, and they said to Moses, Because there were no tombs in the land of Egypt did you bring us out to kill us in the desert? What is this that you have done to us in bringing us forth out of Egypt? Was not this the word which we spoke to you in Egypt, saying: Leave us alone that we may serve the Egyptians? For it was better for us to serve the Egyptians than to die in this desert.

And Moses said to the people, Be of good courage. Stand and see the deliverance which comes from the Lord, which He will work for you to day; for like as you have seen the Egyptians to-day, you shall not see them again forever and a day. The Lord will fight for you, and you shall be still.

And Peter went down from the boat and walked on the waters, and was going to Jesus, but seeing the wind strong he was afraid, and, beginning to sink, he cried, saying: Lord! save me.

BUT THE LORD SAID TO MOSES, WHY ART SHOUTING TO ME? SPEAK TO THE SONS OF ISRAEL, AND LET THEM MARCH OFF.

And thou, raise aloft with thy staff and stretch forth thy hand over the sea and break it, and let the sons of Israel go in into the midst of the sea down the dry passage. And lo, If will harden the heart of Pharoah and of all the Egyptians, and they shall go in after them. And I will be glorified in Pharoah and in all his army, and in his chariots and his horses. And all the Egyptians shall know that If am Lord. Ex. xiv. 10-18.

II.

## THE DYING SPEECH OF SIGMUND THE VOLSUNG.

To whom Odin sent a sword with which he continued victorious till it was shattered by striking the weapon of Odin's messenger, sent for the purpose.

To his wife who finds him on the battle-field.

- "Nay," said he, "my heart hath hearkened to Odin's bidding and will.
- For to-day have mine eyes beheld him: nay he needed not to speak.
- Forsooth I knew of his message, and the thing he came to seek.
- And now do I live but to tell thee, of the days that are yet to come:
- And perchance to solace thy sorrow: and then I will get me home
- To my kin that are gone before me. Lo, yonder where I stood, The shards of a glaive of battle, that was once the best of the good.

Take them and keep them surely. I have lived no empty days; The Norns were my nursing mothers; I have won the people's praise.

When the Gods for one deed asked me, I ever gave them twain; Spendthrift of glory I was, and great was my life-days' gain; Now these shards have been my fellow, in the work the Gods would have;

But to-day hath Odin taken the gift that once he gave.

I have wrought for the Volsungs truly, and yet have I known full well,

That a better one than I am shall bear the tale to tell:

And for him-shall these shards be smithied; and he shall be my son,

To remember what I have forgotten, and do what I left undone.

Under thy girdle he lieth, and how shall I say unto thee,

Unto thee, the wise of the women, to cherish him heedfully.

Now, wife, put by thy sorrow for the little day we have had;

For in sooth I deem thou weepest: The days have been fair and glad,

And our valour and wisdom have met, and thou knowest they shall not die.

Sweet and good were the days, nor yet to the Fates did we cry For a little longer yet, and a little longer to live;

But we took, we twain, in our meeting, all gifts that they had to give:

Our wisdom and valour have kissed, and thine eyes shall see the fruit,

And the joy of his days that shall be, hath pierced my heart to the root.

- Grieve not for me; for thou weepest that thou canst not see my face,
- How its beauty is not departed, nor the hope of mine eyes grown base.
- Indeed I am waxen weary; but who heedeth weariness
- That hath been day long on the mountain, in winter weather's stress,
- And now stands in the lighted doorway, and seeth the king draw nigh;
- And heareth men dighting the banquet, and the bed wherein he shall lie?"

From the Story of Sigurd the Volsung, as told by William Morris. The following is from the same:—

## ODIN'S MESSENGER TO SIGURD SIGMUND'S SON.

- Then spake the elder of days: "Hearken now Sigurd and hear,
- Time was when I gave thy father a gift thou shalt yet deem dear.
- And this horse is a gift of my giving:—heed nought where thou mayest ride:
- For I have seen thy fathers in a shining house abide,
- And on earth they thought of its threshold, and the gifts I had to give:
- Nor prayed for a little longer, and a little longer to live.

#### III.

## THE GIVING OF THE MANNA.

# From the Septuagint.

And they marched away out of Elim and came, all the assembly of the sons of Israel, into the desert of Sin, which lies between Elim and Sinai.

And on the fifteenth day, in the second month after they were gone out of Egypt, the whole assembly of the sons of Israel grumbled at Moses and Aaron.

And the sons of Israel said to them, It had been better to have died by the plagues of the Lord in the land of Egypt, when we sat at the cauldrons of the meats, and ate bread as much as we pleased. For you have brought us forth into this desert to kill all this assembly with famine.

And the Lord said to Moses, See, If rain for you bread out of heaven, and the people shall go forth and collect it daily for the day; in order that I may try them if they will go by My appointment or no. And it shall be, on the sixth day they shall get ready whatever they bring in, and it shall be double whatever they collect daily for the day.

And Moses and Aaron said to all the assembly of the sons of Israel, At even you shall learn that the Lord brought you forth out of the land of Egypt, and in the morning you shall see the glory of the Lord, in that he gave ear to your murmuring at God. And we, what are we that you grumble at us?

And Moses said, When the Lord gives you at eventide flesh to eat, and bread in the morning to the full, because the

<sup>1</sup> The cauldrons of the meats. Not simply meat, flesh; but the variety of meat diet they enjoyed there; though it is doubtful if the majority of them really lived in much luxury.

Lord listened to your murmuring wherewith you grumbled against us. And what are we? For your murmuring is not against us, but in fact against God.

And Moses said to Aaron, Say to all the congregation of Israel: Come near before God, for he has listened to your murmuring. And when Aaron spoke to all the congregation of the sons of Israel, they turned back into the desert, and the glory of the Lord was seen in cloud.

And the Lord spoke to Moses, saying: I have listened to the murmuring of the sons of Israel. Speak to them and say, Towards evening you shall eat flesh, and in the morning you shall be filled with bread; and you shall know that I the Lord am your God.

And evening came on, and quails<sup>2</sup> came up and covered the encampment. And in the morning it befell, when the dew ceased round the camp, and lo! on the face of the desert, as it were, husked corn,<sup>3</sup> like white coriander seed, like snow<sup>4</sup> on the earth. And when they saw it the sons of Israel said one to another, What is this? For they knew not what it was.

And Moses said to them, This is the bread which the Lord, has given you to eat. This is the saying which the

<sup>1</sup> Turned back into the desert. Apparently then they had set their faces towards Egypt.

<sup>&</sup>lt;sup>2</sup> Quails. The LXX. have δρτυγομήτρα, which is said to be a bird that migrates with the quail (δρτυξ), perhaps the land-rail. But the exact species is clearly of no great importance—at least, in our present state of ignorance.

<sup>&</sup>lt;sup>3</sup> Husked corn. λεπτός, peeled, husked; ρίμφα τε λέπτ' ἐγένοντο, of harley being thrashed out. Also fine, small, delicate.

<sup>&</sup>lt;sup>4</sup> Snow.  $\pi d\gamma os$  might mean either frost or snow, but it is clear that it was much more plentiful than hoar-frost ever is, or it could not have been gathered in such quantities as three quarts per head; and indeed could hardly have been gathered at all without collecting a quantity of dirt too.

Lord has appointed: Collect of it each for those who live with him, an omer<sup>1</sup> per head according to the number of your souls. You shall gather it each with those who share his tent.

And the sons of Israel did so, and collected, one much and one little; and when they measured it with an omer he who had collected much had no surplus, and he who collected little did not come short; they had collected each for those who camped with him.

And Moses said to them, Let no one leave of it till the morning. And they did not listen to Moses, and some of them left of it till the morning; and it bred worms, and stank; and Moses was angry with them. And they collected it morning by morning, each what he needed; and when the sun was hot it melted.

And it befell on the sixth day they collected twice as much as they needed, two omers for each one; and all the rulers of the congregation went in and brought word to Moses.

And Moses said to them, Is not this the word which the Lord spoke? To-morrow is a sabbath of holy rest to the Lord. Bake whatever you bake, and boil what you choose to boil; and all that is over put aside, and leave till the morning. And they left over of it till morning, as Moses

<sup>1</sup> Omer. The Greek word is γομόρ, which is probably a transliteration of the original word, as it is not classical. Following the A.v. and taking the Ephah to be about a bushel, which it appears to have been, then the tenth part of an Ephah would be rather more than three quarts, the bushel containing 32 quarts. The allowance per head was therefore a very liberal one. A quart of corn or meal is about a man's ration, but the manna was evidently much lighter, and measure for measure probably weighed much less than either corn or meal; compare Numb. xxi. 5.

instructed them; and it did not stink, neither was there a worm in it.

And Moses said, Eat to-day. For it is a sabbath to-day to the Lord; it will not be found on the plain. Six days you shall collect it, and on the seventh is the Sabbath, and there will be none that day.

And it befell on the seventh day some of the people went out to collect, and found none. And the Lord said to Moses, How long will you be unwilling to listen to My injunctions and My law? See! For the Lord gave you a Sabbath this day; therefore He gave you on the sixth day the bread of two days. You shall sit in your houses, let no one go forth out of his place on the seventh day. And the people kept the sabbath on the seventh day.

And the sons of Israel gave it a name, its name is manna,<sup>1</sup> and it was like white coriander seed, and its taste like pastry in honey.<sup>2</sup>

And Moses said, This is the word which the Lord hath appointed. Fill the omer with the manna to be laid up for your descendants, that they may see the bread which you ate in the desert, when the Lord led you forth out of the land of Egypt. And Moses said to Aaron, Take a jar of gold, and fill it full with the omer of the manna; and you shall put it

<sup>&</sup>lt;sup>1</sup> Manna. The well-known English word is retained although Lxx..have in this chapter μάν. In the Apocalypse however (ii. 17) St. John writes μάννα, and we find the same word in the epistle to Hebrews ix. 4.

<sup>&</sup>lt;sup>2</sup> Pastry in honey. Probably meaning pastry made with honey, i.e. something like what we call plain cake, as we use sugar to sweeten things.

Observe that the jar was to be filled full when the omer of manna was poured into it; in other words this jar was a standard of measure to record the capacity of the omer. There are many indications that the Israelites had a special and divinely given system of weights and measures. See Levit. xix. 35-37, a.v. where the ephak is a dry measure like the bushel; and the kin, a liquid measure like our gallon. Meteyard is plainly Anglo-Saxon.

aside before God to be carefully kept for your descendants, as the Lord appointed Moses. And Aaron laid it up before the testimony<sup>1</sup> for safe custody.

And the sons of Israel ate the manna forty years, until they came into the inhabited country. They ate the manna till they came into the region of Phænicia. And the Omer was the tenth part of the Ephah.<sup>9</sup> (Exodus xvi.)

<sup>1</sup> Before the testimony, μαρτύριον. The tabernacle was not yet constructed. When the ark was constructed Moses was told that he was to put in it "the testimonies (μαρτύρια) whatever I shall give thee." (Ex. xxv. 16.) In 1 Kings viii. 9, we are told distinctly that there was nothing in the ark except the two tables of stone which Moses put in at Horeb; but this was long after. The writer of the epistle to the Hebrews states that in the Tabernacle the ark contained also the golden jar of manna and Aaron's rod that budded. Heb. ix. 4.

<sup>2</sup> The Septuagint has here, the tenth part of the three measures, from which it would appear that the measure (µérpor) of the Septuagint was the third part of the original Ephah, which had fallen into disuse when the translation was made.

It is important to observe how the giving of the Manna was thus made instrumental in teaching Israel the observance of the Sabbath as a day of rest, for the worship of God, and the cultivation of family life—they were not to go abroad but stay in their tents, Ex. xvi. 29—and also became the occasion of a standard of capacity measure, for such evidently the golden jar was, which Aaron must have made specially for the purpose of storing the Manna in accordance with the directions given.

But the lesson above all, which one would think could hardly have been missed by any one, was that physical difficulties have absolutely no existence for the Almighty. If His people will but listen to Him, and do reverently and joyfully what He says, then He can and will lead them forward, and they will get to know Him, which is the end and aim of all that He does. But for this end they must use the natural powers which he does give them, and be found faithful in that which is least. The occasion is of no importance; if trustful, loving obedience is manifested, then the way is opened for an advance. If this is neglected no advance is possible.

#### IV.

#### HOREB.

# From the Septuagint.

And in the third month of the exodus of the sons of Israel out of the land of Egypt, on that very day they came into the desert of Sinai. They removed from Rephidim and came into the desert of Sinai, and there Israel pitched camp before the mountain.

And Moses went up into the Mount of God, and God called to him from the Mount, saying:

Thus shalt thou say to the house of Jacob, and carry word to the sons of Israel.

Yourselves have seen all that I have done to the Egyptians, and I have taken you up as on eagles' wings, and have brought you to Myself.

And now if you will heedfully hear My voice and keep My covenant, you shall be to Me a people distinguished from all the nations, and you shall be to Me a Royal Priesthood and a Holy Nation.

These words shalt thou speak to the sons of Israel.

And Moses came and called the elders of the people, and laid before them all these words which God had drawn up for them. And all the people answered with one consent, and said: All whatever God said we will do and will hear. And Moses brought these words to God.<sup>1</sup>

And the Lord said to Moses: Lo! If come before thee in a pillar of cloud, so that the people may hear Me speaking to thee, and trust thee forever.

<sup>&</sup>lt;sup>1</sup> Observe that these words only describe Moses' action and intention. It was not until the Lord had spoken that Moses reported the words of the people.

And Moses brought tidings of what the people had said to God. And the Lord said to Moses, Go down and protest solemnly to the people, and sanctify them to-day and to-morrow, and let them wash their clothes. And let them stand ready against the third day, for on the third day the Lord will descend on to Mount Sinai before all the people. And thou shalt set bounds to the people all round, saying: Take heed to yourselves not to go up into the mountain, nor to touch it. Every one who clings to the mountain will end in death. No hand shall grasp it; for he will be stoned with stones or shot down with a bolt; whether it be cattle or whether it be man it shall not live. When the trumpet sounds long they shall go up on to the mount.

Observe carefully, in connection with what follows, that Moses was the only one of the company who did not end in death, speaking physically.

<sup>2</sup> No hand shall grasp it. Arrowal with genit. as here, means to grasp, lay hold of, hang on by. The same word just before is translated cling to. They were to cleave to their God, not to the mountain. Practically it is evident that Israel after the flesh did cling to the mountain (and continue to do so to this day) and to the tables of the law, and other material objects. They have never passed beyond them, as they were intended to do.

<sup>2</sup> When the trumpet sounds long. Here the Hebrew text is followed, the LXX. giving a manifestly wrong translation. They have "When the voices and the trumpets and the cloud goes away from the Mount they shall go up on to the Mount."

This is clearly a gloss, the translators not believing or not liking to confess that so great a mistake had been made as the true reading makes manifest. See 2 Cor. iii. 14, and compare the action of the chief-priests when they received the Roman soldiers' report of the Resurrection, Matt. xxviii. 11-15.

The A.v. here seems to give a perfectly correct reading if they shall come up to the mount be understood in the sense of going up on to the Mountain itself. Dr. Friedlander, Principal of the Jews' College, on being consulted, assured the writer without hesitation that this is the real meaning of the Hebrew. He also gave the following translation direct from the Hebrew text: When the trumpet sounds long they may go on to the mount. The verse is printed in capitals in order to call attention to it, as this is essential to any real appreciation of the narrative.

And Moses went down out of the mountain to the people and sanctified them, and they washed their clothes. And he said to the people, Get ready three days. Go not near a woman.

And it came to pass on the third day, as the dawn came on, there were voices, and lightnings, and a cloud of darkness on Mount Sinai, the voice of the trumpet sounds mightily; and all the people who were in the camp were terrified.

And Moses led forth the people to meet with God out of the encampment, and drew them up beneath the mountain. And Mount Sinai smoked all over because God had descended upon it in fire; and the smoke went up like the smoke of a furnace, and all the people were greatly terrified. And the voices of the trumpet went on advancing with greatly increased power. Moses spoke, and God answered him with a voice.

And the Lord descended on to the Mount Sinai, on to the peak of the Mount; and the Lord called Moses on to the peak of the Mount, and Moses went up.

And God spoke to Moses saying, Go down and charge the people solemnly, lest they come near to God to examine and many of them fall.

And let the priests who approach the Lord God be sanctified, lest the Lord turn away from them.

And Moses said to God, the people will not be able to

<sup>&</sup>lt;sup>1</sup> Moses spoke. Observe the abruptness of the construction here, betraying a consciousness that a serious mistake was committed.

The trumpets were sounding the advance for the nation who had been chosen for a Royal Priesthood to God among men, and Moses spoke. Well might St. Paul say "Who is sufficient for these things?"

Moses stands out a giant indeed among men, but when compared with what the Almighty would have had him to be!

go up to the Mount Sinai; for Thou didst charge us solemnly, saying: Set bounds to the Mountain and sanctify it.

And the Lord said to him, March. Go down. And come up, thou and Aaron with thee. But let not the priests and the people force their way to go up to God, lest perchance the Lord destroy some of them.

And Moses went down to the people, and told them. (Exodus xix.)

<sup>&</sup>lt;sup>1</sup> March; βαδίζω, to walk, go slowly, march. A very singular word at such a juncture.

#### V.

## NOTE ON ROMANS v. 20.

And law came in as by a side wind in order that the blunder might be magnified.

In the light of the previous translations we may see how true this was. From the time God set Himself to deliver the sons of Israel out of bondage, until He brought them to HIMSELF at Sinai no law was given; but all was done by personal instruction and direction from point to point; the object evidently being that Israel might long to know to know his God, Who was taking such interest in them and working so wondrously for them.

Accordingly when Moses reported to God the reply of the people and their willingness to hear and obey, the Almighty immediately appoints a meeting, not with Moses alone but with all the people. They were to prepare themselves three days, and on the third day, at the sound of the trumpet, they were to go up to meet their God on Mount Sinai.

Accordingly when the third day came, and the trumpet began to sound, Moses drew them up beneath the Mount; and the trumpet sounded the advance, and . . . . the whole company marched up to meet their God and become His Royal Priesthood? Not so. . . . Moses spoke, and God answered him with a voice.

So far it will be seen there was no mention of a written law, though at the time of the giving of the Manna, God said He would prove them whether they would walk in His law or no; showing clearly that His law was an unwritten law—to wit, the law of love and the service of joyful obedience by a people delighting to honour their God.

It was not till after the terrible lapse, recorded in Exodus xix., that any mention is made of a written law, and it should be noted that Moses alone, of all that company, so far as we know, did not end in death. The rest, and even Moses himself, appear at the time to have been quite unconscious of what they had done; and the law was given in condescension to their weakness, that they might learn by experience how impossible it was to keep it, and seek to the Law-giver.

In connection with this the history of Elijah is most instructive, for he appears to have made no attempt to restore the Mosaic ritual; and when he went to Horeb it was in a spirit of conscious failure, after fleeing before Jezebel's threat; and with the request on his lips that he might die, because he was no better than his fathers. And the solemn question of the Almighty:—What doest thou here, Elijah? seems to have reference to what was said to Moses:—Every one who clings to the mountain will end in death.

Christ came not to destroy the law, but to fulfil it; and it is manifest that. He died not through personal failure, but because of the failure of the race; whom He purchased with His blood, bearing the penalty of their sin, and so winning the right to mediate between them and their justly offended God.

So by standing under his headship, we may abjure the first Adam, and live in this second Adam, the New Head of the race. Compare Coloss. ii., iii.

## APPENDIX.

#### VI.

### AMOS.

V. Hear this word of the Lord, the lamentation which I take up over you.

The house of Israel is fallen, it shall no longer be able to stand up. The virgin of Israel reeled over his land, there is none who will set her upright.

- 3. Therefore, thus saith the Lord, who is Lord indeed, The city whence thousands issued—a hundred shall be left over; and where a hundred went forth, ten shall be left to the house of Israel.
- 4. Therefore, thus saith the Lord to the house of Israel, MAKE THOROUGH SEARCH FOR ME, and you shall live. And seek not to Bethel,<sup>2</sup> and into Gilgal<sup>3</sup> you shall not enter, and

Reeled. Evocate means strictly caused to reel, which is doubtless a real, and indeed the primary intention. See verses 10, 12, sq.

<sup>&</sup>lt;sup>2</sup> Bethel. House of God, the place of Jacob's vision and God's covenant with him. See Gen. xxviii. 12-22.

<sup>&</sup>lt;sup>3</sup> Gilgal. Wheel, or rolling. The place where Israel encamped after crossing the Jordan, where they pitched the twelve stones taken out of its bed; and where they were circumcised by God's command, and the shame of Egypt was rolled away from them, the slavish spirit which would not let the former generation go up and take the land at the Lord's bidding.

pass not through to the well of the oath. For Gilgal is taken captive with the spear, and Bethel shall be as it were not. Make thorough search for the LORD, and LIVE; that the house of Joseph flame not up as fire and devour him, and the house of Israel have none to quench him.

- 7. He who exalts judgment, and placed righteousness in the earth; who makes all things and transforms<sup>2</sup> them; and changes shadow into dawn, and darkens day into night; who calls to him the water of the sea, and pours it out on to the face of the land. THE LORD is His name. Who lifts up fracture into strength, and brings wretchedness to a stronghold.<sup>3</sup>
- and loathed the word of holiness.<sup>4</sup> Therefore, because they cuffed the poor, yet you received choice gifts from them;<sup>5</sup> you built polished houses and shall not settle in them; and planted delightful vineyards and shall not drink their wine. For I perceived many impieties among you, and strong are your sins; treading down the righteous man, receiving bribes

<sup>1</sup> The well of the oath, Beersheba. See Gen. xxi.

<sup>&</sup>lt;sup>2</sup> Makes, transforms. Two present active participles, who is always engaged in making and transforming. The process is a continuous one, which ever goes forward; the very opposite of this:

<sup>&</sup>quot;Then came a bit of stubbed ground, once a wood
Next a marsh, it would seem; and now mere earth
Desperate and done with (so a fool finds mirth,
Makes a thing and then mars it, till his mood
Changes and off he goes!) within a rood—
Bog, clay and rubble, sand and stark black dearth."

<sup>&</sup>lt;sup>3</sup> Fracture, wretchedness. The only way for fallen man to be happy is to know his own fracture and wretchedness. All strength must be God's. There is no salvation in any other.

<sup>4</sup> Compare Numbers xiii. 31, xiv. 10.

<sup>5</sup> Compare Numbers xii. 3 and context, also Numbers xiv. 5-11.

and turning out the poor in the gates.<sup>1</sup> Therefore he who understands in that time will not be permitted to speak, for it is a time of worthless things.<sup>2</sup>

14. Seek out what is noble, and not what is worthless, in order that you may live, and so shall the Lord be with you, God, the Almighty.

Since you said, We hated the worthless things, and loved the noble; yet you perverted discernment in the gates, to make the Lord God, the Almighty, to pity the remnant of Joseph; therefore thus saith the Lord, the Almighty: In all the streets mourning, and in all the roads shall they cry, WOE! WOE!! The tiller of the land shall be called to grief and to mourning, and to know lamentation; and in all the roads mourning; for I will go through thy midst, said the Lord.

- 18. WOE to those who yearn for the day of the Lord. Why is this the day of the Lord to you, seeing this is darkness, and not light? It is just as if a man fled from the face of the lion, and the she-bear fell upon him; and he leaped into his house and rested his hands on the wall, and a snake bit him. Is the day of the Lord darkness and not light? And this is darkness utter.
  - 21. I have hated it. I have thrust away your feasts, and

¹ In the gates. Evidently as the place where cases were heard and business transacted. Turning out. ἐκκλίνω, to bend out of line, bend outwards, or away; dislocate a joint. Evidently here in the sense of ousting them from their rights.

<sup>&</sup>lt;sup>2</sup> Worthless things. Or worthless men, either word may be supplied, but the following clause makes it probable that things are intended.

<sup>&</sup>lt;sup>3</sup> Rested. ἀπερείσηται, not traced. The nearest word seems to be ἀπερείδω which in middle means to fix one's hopes upon.

<sup>4</sup> Utter. Literally not having light.

I will not scent offerings in your high festivals.<sup>1</sup> For if you bring me your burnt-sacrifices and offerings I will not receive them; and I will not turn my eyes upon your epiphanies of deliverance.

- 23. Put away from me the sound of thy songs, I will not hear the music of thy organs. And judgment shall be rolled like water, and righteousness like an unfordable winter-torrent.
- 25. Did you bring sacrifices and offerings to ME, Oh house of Israel, forty years in the wilderness? Nay, you took up the tabernacle of Moloch, and the star of your god
- <sup>1</sup> πανήγυριs, an assembly of the whole nation, high festival, solemn assembly.
- <sup>2</sup> The tabernacle of Moloch. The material tabernacle was doubtless that which Moses made. Yet Moses told them the Lord was not with them after their refusal to go into the land. See Numb. xiv. 42.

How little men seem to understand that "God does not permit himself to be sneered at" (Gal. vi. 7); neither does He dwell in temples made with hands.

Surely it is time for men to understand that if they would worship the Almighty they must be careful to act in the way He indicates. The heavenly host are greedy of men's worship, and if our offerings are not such as are pleasing to the Almighty, some subordinate appropriates the disregarded offering, and often it would seem some very inferior spirit. Compare Matt. xiii. 4.

So in this case the children of Israel would not go up and possess the land at the bidding of the Almighty, and he gave them over into the hand of the man-slayer, who seems to have deputed two of his subordinates, who liked the task, to act for him; and only Caleb and Joshua of all that generation went up into the land.

When they were to go into the land we are told the Lord spoke to Joshua promising to be with him as He was with Moses, and exhorted him repeatedly to be strong and play the man, "and the Lord thy God is with thee."

Yet it seems that he was cheated of the prize by the subordinate sent to act under him, through a voluntary humility and the worshipping of a messenger. Compare Joshua v. 13-16 with Gen. xviii. and Ex. iii., and see

Raiphan, their patterns which you made for yourselves; and I will transport you beyond Damascus, saith the Lord God. THE ALMIGHTY is His Name.

## THE LORD'S PRAYER.

According to Matthew vi. 9-13.

Our Father, who art in heaven. Hallowed be Thy name. Let Thy reign come. Let Thy will come to pass, as in heaven so also on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven those in debt to us. And bring us not into temptation, but rescue us from the knave.

According to Luke xi. 2-4.

Father! Hallowed be Thy-name. Let Thy reign come. Give us day by day our daily bread. And forgive us our failures, for we also forgive every one indebted to us. And bring us not into temptation.

Proposed English version.

Our Father, Who art in Heaven, Hallowed be Thy Name. Let Thy Reign come, and Thy will come to pass on earth as it does in Heaven. Give us this day our daily bread. And

how different was Joshua's conduct from that of Abraham, the friend of God, and Moses His worshipper, and collate Coloss. ii. 18, 19.

Joshua was told that the Lord his God would be with him, and he seems to have made this messenger his god. And doubtless he did well as compared with what some others did, but only THE ALMIGHTY can save from death, and so Joshua died in the end and did not attain as Moses did.

In the light of this passage St. Paul's words to the Corinthians, 1 Cor. x. and xi., will be found to have a very different meaning to that generally assigned to them.

forgive us our debts and failures, for we also forgive those who are indebted to us. And bring us not to trial; but deliver us from the man-slayer. For Thou alone art worthy of worship and praise. And to the Father and the Son and the Holy Ghost be all glory now and for ever. Amen.

<sup>1</sup> Man-slayer. Aroparourbos, see Jno. viii. 44. The god of this world is a slayer of men, but he is not a murderer; he kills them not of malice prepense, but from incompetence and blundering stupidity, because he is not in sympathy with them. We must not, therefore, bring a railing accusation against him, see Jude 9, or we give him the advantage; and so long as we adhere to a translation containing this false charge we may expect that he will continue to prevail.

But we have the Lord's own word that he is a man-slayer, and fails to protect men because he has not their interests at heart. See Jno. x. 11-15. And the Almighty only leaves us under him because we do not repudiate him and his works by being true to ourselves and to Him Who made us.

Or to put the matter in another way. We are sent forth as sheep among wolves, Lc. x. 3, Matt. x. 16. We need, therefore, all the wisdom of the serpent conjoined with the harmlessness of the dove. If we adopt wolfish tactics and try to bite we shall be gobbled up at once—to the complete satis faction of the wolves. Our only chance is to abide carefully under the care of the Good Shepherd, and follow His directions carefully, see Lc. vi. 27-31, Matt. v. 44-48. In connection with which also it should be remembered that our brother man is not our enemy, and if he acts so as to appear such, it is because he is led astray by the god of this world. Compare Eph. vi. 10-20.

#### VII.

## EXCURSUS ON THE WORD BHMA.

The word  $\beta \hat{\eta} \mu a$  occurs in several important passages in St. Paul's epistles, as well as in St. Luke's narrative. As it has no English equivalent these passages are very difficult to render satisfactorily, and their importance is such that the difficulty is a serious one.

First, then, as to the meaning of the word. This is neither more nor less than a raised platform to speak from; a pulpit in fact, only the pulpit is always associated among us with the inside of a church, whereas the  $\beta \hat{\eta} \mu a$  was associated with almost anything except the worship of God. In using the word pulpit then to translate  $\beta \hat{\eta} \mu a$  it must be understood that it is divested of all its associations with religious functions of any kind.

The first occasion in St. Luke's narrative where the word occurs is at chap. xii. 21. And first it will be obvious that an orator or other occupant of a pulpit commonly stood to speak. Herod's  $\beta \hat{\eta} \mu a$ , however, seems to have been a raised platform for speaking from, with a throne upon it, on which Herod sat to harangue the people.

This, of course, was a very anomalous proceeding; he was anxious to appear at once as a king and as a popular speaker, that is to say, he posed not as a king weighed down by the cares of his office and discharging them as a matter of duty, but as a king beloved by his subjects and pleased to accept their homage; and the people in their adulation were only taking the hint he gave. In short, he was making himself a sort of mock-god, and was evidently pleased and no way disposed to check them. It will, there-

fore, be seen that to render the word throne as in A.V. and R.V. is to miss the point of the story, while the marginal reading of judgment-seat given in R.V. is simply and unquestionably wrong.

The next passage where the word occurs is in chapter xviii, in relating the proceedings at Corinth before Gallio. To understand this it is necessary to remember that in the Greek courts there were two pulpits, one for the plaintiff and one for the defendant; so that judgment seat is quite inadmissible as a translation of the word  $\beta\hat{\eta}\mu a$ , although an occurrence which took place in front of one-of these pulpits necessarily occurred in the presence of the court, if it were sitting, and before the judgment seat.

The translation of verse 16 given in A.V. and R.V. he drave them from the judgment seat, is misleading. The only proper translation is he dismissed the case, for it will be understood that to turn a would-be plaintiff out of the pulpit he wished to occupy was to decline to hear the case. This Gallio did, after giving excellent and sufficient reasons; and this was clearly his duty, and not an oppressive act such as the rendering of our English versions suggests. He ruled there was no case for trial, and as that did not suffice he had Sosthenes turned out of the prosecutor's pulpit.

But so far was he from driving them from the judgment seat, that the Jews then and there seized their agent and beat him in front of the pulpit from which Gallio had evicted him, while Gallio apparently sat in court, and declined to take any offence at the proceeding.

Anyone who knows what natives of India are capable of

doing for the sake of effect, especially when the official with whom they have to deal is supposed to lack experience of men and things, will readily understand the proceeding. The Jews, seeing the case dismissed, and all hope of a regular hearing against Paul gone, feigned to be so indignant that they could not abstain from ill-using their own agent in open court; hoping that Gallio would commit them for contempt of court, and that so they would be put on their trial and have a chance of making it appear that Paul was the real cause of their disorderly conduct. But Gallio saw through their design, and it caused him no anxiety.

These two incidents illustrate admirably two important passages in St. Paul's epistles. The first is Rom. xiv. 10. πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ. "For we shall all be present at the tribunal of God, for it is written, As I live saith the Lord, to Me shall every knee bend, and every tongue shall make full confession to God." See the passage itself in the accompanying translation, and the notes underneath.

Here the idea conveyed is not that of a pulpit to speak from merely, but one where God will receive the homage of His people. *Judgment seat*, therefore, which is the translation in A.V., retained without comment in R.V., is simply and undeniably wrong, though throne might be used without much loss in the absence of a better word in English.

There is, however, a Greek word for throne, and the fact that it is not used shows that something more is meant, and that something very like Herod's combined platform and throne is intended. In short, it is the Almighty's intention From His throne He will speak to His people and receive their homage in turn—not the mockery of homage which Herod evoked, but the true submission and heartfelt homage which is His due, and that of none else.

The other passage is 2 Cor. v. 10. Here the expression is at first sight almost identical, but the meaning is completely different, and to understand it we must refer to the trial before Gallio. "For we must all stand before Christ's judgment seat in order that we may carry off each the fruit of his bodily life, according to what he did, whether good or worthless."

Here  $\beta\hat{\eta}\mu a$  appears to be translated judgment seat, but it is not so. The key is to be found in the fact that the advocate's pulpit is in a law court, and whoever stands before the pulpit must of necessity stand before the judgment seat. Christ's judgment seat, therefore, in this passage, is not the judgment seat He occupies, but that before which He pleads on our behalf.

The whole intent of the passage is that we must stand our trial, and that now, in this present life; compare Matt. v. 25, Lc. xii. 58, 59. See the passage in the accompanying translation and notes underneath.

Unfortunately this is the last thing fallen man cares to do. He has One only True Advocate with the Father, Jesus Christ the righteous One, and He is also the propitiation for our sins; and St. Paul says it is absolutely necessary for us to come into court voluntarily and stand our trial, otherwise judgment will pass by default in our absence, and we shall be condemned with the god of this world.

Let us see then what the alternative is. Man says, I am afraid to appear because I am a sinner. The god of this world encourages this feeling, and says in pretended sympathy: "Well, it is a shocking bad case, but I will get you as light a sentence as possible if you will keep quiet and not make matters worse." And probably he does all that can be expected of a paid attorney. See Jno. x. 12, 13.

But the Good Shepherd speaks very differently. He says: "My dear fellow, I have gone into the case to the bottom, and there is not the ghost of a case against you. Only be ruled by me and do what I say, and I will pull you through. (Jno. x. 1-6.) Nay more, I will bring forth your righteousness as the light and your just dealing as the noonday. (Ps. xxxvii. 1-9.) Of course, if you will not trust me, I can do nothing." (1 Jno. ii.\_1-6; Matt. vii. 21-27.)

"But," says the slanderer, "You know very well you are guilty. Much better not go into court. THE SOUL THAT SINNETH IT SHALL DIE." And if we give ear to him, and trust not our own True Advocate, and the efficacy of His One Sacrifice for sin, and His power to make good to the uttermost every word He says—why, then, we need blame no one but ourselves for the result. (Matt. viii. 11, 12. Lc. xiii. 24-28.)

<sup>1 &</sup>quot;The letter killeth, but the spirit giveth life."-2 Cor. iii. 6. A.v.

#### VIII.

# Note on the indications of a Divinely given system of Weights and Measures.

- Royal of Edinburgh, maintains, the Great Pyramid was constructed under Divine guidance; to be a witness to God and to preserve His system of weights and measures to mankind for use on the earth; it will undoubtedly throw great light on the indications given in God's word on the subject. And these will be found to link together some remarkable passages.
- 2. First as to the standard of length. Sir Isaac Newton took up the subject of the sacred cubit of the Jews, and came to the conclusion that it was probably about 24.88 British inches, with many indications that it might be more but could not well be less. The researches and careful measurements of Professor Piazzi Smyth show that the lineal unit on which the Great Pyramid was designed was 25.025 British inches in length, which was subdivided into twenty-five parts, giving an inch hardly distinguishable from the British inch. This cubit is a measure of the earth itself, for being multiplied by 107 it gives the polar radius of the earth. The polar diameter, or axis of rotation is of course twice this length. Now the earth has many diameters, but only one polar axis, which, therefore, seems to be the best possible basis for a standard of length.
  - 3. With reference to this we may note that the Angel

sent to Ezekiel (see chap. xl.) with a measuring line and off-set staff, had for his unit of measurement a great cubit of a cubit and a hand-breadth. Now we know that the Egyptian cubit was 20.68 inches nearly—several examples of this standard are still extant—and as the Greek cubit had not come into notice in Ezekiel's time we may be pretty sure that it was the cubit of common use referred to. This would give for the hand-breadth 4.35 inches, which is as nearly as possible the breadth of the writer's hand, including the thumb.

- 4. Next as to capacity measure. Of the unit of this in the Great Pyramid there can be no doubt. It is given by the coffer which is the only thing in the King's chamber, in which it was undoubtedly placed when the pyramid was being built; for it is too large to have been introduced through the passages leading to it, and moreover is identified with this chamber and the whole pyramid in a singularly intricate and ingenious manner by its measures and proportions. This gives as the standard of capacity 71,250 pyramid cubic inches.
- 5. Assuming that the cubit of King Solomon was this great cubit of Ezekiel, and identical with the pyramid cubit, we have some curious data from the dimensions of the brasen sea. This, Josephus states, was hemispherical, and that form seems to be intended by the terms in which it is described in 1 Kings vii. 23, and again in 2 Chron. iv. 2. We are told it was ten cubits from brim to brim, it was round all about, and five cubits high, and a line of thirty cubits did compass it round about.
  - 6. Now, it is very certain that the outside circumference

was sensibly more than thirty cubits; it must have been 31.416 cubits nearly; hence it is pretty clear that the thirty cubits is the inside circumference, and hence we may calculate the inside diameter and cubical content. This, indeed, Professor Piazzi Smyth has done, obtaining for the inside diameter 238.73 pyramid inches, and for the content 3,562,070 cubic inches. The latter, divided by 50, gives 71,241 cubic inches, or within nine inches the content of the pyramid standard of capacity. It may be further noted that this was the content of each of the lavers, for we are told that each of these contained forty baths, while the sea itself contained two thousand. (See 1 Kings vii. 38, and 26.)

- 7. Turning now to Ezek. xlv., we see that the bath and the ephah are to be of one measure, an injunction which throws light on the apparently discordant statement as to the capacity of the brasen sea contained in 2 Chron. iv. 5, where it is stated that the sea contained three thousand baths. As, however, the sea described is the same it is clear that the bath here is a different measure. However, differences of this sort are to be done away, the Ephah and the Bath are to be identical, and each one the tenth of a Homer, which again is identical with the Cor. The Homer or Cor, therefore, by this computation contained 17,810.25 cubic inches, or very nearly one-fourth of the pyramid unit.
- 8. On the other hand the Omer of Manna (Ex. xvi. 32-36) was the tenth part of an ephah, and the golden jar made by Aaron was evidently a standard to preserve this measure.
  - 9. We have, then, for the unity of capacity:
    By the Great Pyramid Coffer ... 71,250 cub. ins.
    By King Solomon's sea and lavers 71,241 ,, ,,

To avoid fractions we may take it as 71,240; and we shall then have the following measures mentioned in the Bible, and their capacities:

- 1 Homer or Cor = 10 ephahs = 17,810 cub. ins.
- I Ephah or Bath ... = 1,781 ,, ...
- $r Omer = \frac{1}{10} ephah ... = 178 r, ,,$
- 10. Or, if the reader prefers to have the content in British inches:—
  - 1 Homer or Cor = 17,866 cubic inches British.
  - I Ephah or Bath = 1,786.6 ,, ,,

It may be remarked that the British Quarter (eight bushels), contains 17,745'53 cubic inches, and differs, therefore, hardly at all from the Biblical Homer or Cor. The Omer of manna, by this computation, contains 2'58 quarts English.